Watson's Magazine

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IS THERE NO DANGER TO THE SHEEP WHEN THE WOLF PLAYS SHEPHERD?

Watson's Magazine

THOS. E. WATSON, Editor

Some Historic Facts About Ireland and Home Rule

JUSTIN M'CARTHY, Catholic writer, draws a dismal picture, in his "Epochs of Reform" and "Ireland Since the Union," of the condition of Irish Catholics under English rule. These persecuted papists could not hold office, acquire valuable property, and bear arms. Evidently, the historian had not studied the causes which provoked so harsh a retaliation, nor had he made himself familiar with the vastly worse condition of Protestants, *at that very time*, under the iron heels of Roman Catholicism in France, Germany and the Papal States.

To refresh our memories upon a subject which political Romanism is rapidly reviving, let us see how the Catholics of France were treating those fellow-Christians of their own flesh and blood, *who would not kneel to Italian popery*. In "The Old Cevenol" of Rabaut Saint-Etienne, page 9, you may read as follows:

"The soldiers were permitted to do just as they pleased provided, it was said, they did not kill the people. But they sometimes found it difficult to place such restraint upon their zeal as, after conducting their victims to the very threshold of the tomb, to prevent their stepping over it.

They heaped violence upon violence. They poured boiling water into the mouths of some. They stripped others naked and stretched them in front of a fire, and turned them as on a spit. They made others hold red-hot coals in their hands.

In each house was found a different kind of torture. Here they plunged people down a well. They there stuck pins down the finger-nails of the heretics, *or sprinkled gunpowder in the ears of people and fired it.*

They put the naked legs of some in boots filled with grease, and then stood them before a fierce fire until they fell fainting.

They rubbed salt and vinegar into the wounds they had made; and they dropped hot melted tallow into the eyes."

"The towns resounded with the frantic cries of the Huguenots, the victims in agony. The deserts afforded them no asylum; they were chased like wild beasts, and brought back to suffer a thousand tortures.

The most outrageous pillage accompanied these barbarities. Furniture, utensils, provisions were thrown into the street. The soldiers stabled their horses in the parlors, and made litters for them from articles of cotton, sheets of linen, &c."

The wheat, oats, &c., stored for family food was fed to the horses of the King's brutal dragoons, while the children of the Christians, who rejected popery, were left crying of hunger.

These savage persecutions were well known to the Catholic historian, Justin McCarthy, member of the British Par-

liament; but he preferred to busy his fluent pen with the disfranchisement of Irish papists, who had been so murderous in their conduct toward Irish Protestants that the disarmament of the papists *was a measure of self-defense.*

But under Louis XIV. of France, there was no pretense whatever that the Protestants had given any trouble, intended any, or were strong enough to create fear of any. The Jesuits had persuaded the worn-out debauchee to marry the bigoted widow of the paralytic Scarron; and through this woman the Jesuits worked upon the "piety" of the King. To atone for the sins of his amorous youth, he was persuaded to "Convert" the Huguenots, so that none but papists should dwell in France. He repealed his grandfather's famous Edict of Nantes—an act of limited religious toleration—and sent forth his dragoons to make life intolerable to all who would not embrace popery.

Tens of thousands of the best citizens of France fled to Germany, to Holland, to England and to North America. Other thousands died of the brutality of the dragoons, of starvation and of exposure. Other thousands bought peace by pretending to become converts to Rome.

By a law of June 17, 1681, Louis XIV. gave Protestant children, *seven years old*, leave to quit their parents, and to bring suit (in a Catholic Court) to compel the Protestant father to give his children a separate support, to be controlled by Catholics. In this way, the Jesuits sought to break up Protestant homes, get possession of Protestant children, and secure control of Protestant money.

The jurisprudence of the human race may be searched in vain for any "law" equal in malicious inhumanity to this!

By the royal edict of July 1, 1686, assemblies of Protestants to worship God were not only prohibited, *but the death penalty imposed*, together with the confiscation of property.

Aggravating the savagery of this popish persecution, Protestant Christians were forbidden to give shelter to their suffering co-religionists.

Charity was made a crime! In the name of Jesus Christ, the law of papal France actually made the Good Samaritan a felonious law-breaker, if he poured balm into the wound of a persecuted Huguenot!

The diabolical Jesuits, operating upon the superstitious King through his bigoted old woman—the Maintenon—commanded husbands to betray wives, wives to betray husbands, children to betray parents and parents to persecute children!

Not only were Protestant Christians to be subdued by "bodily pains," but it was made a crime for any compassionate Catholic to beg for a mitigation of the punishment.

So far as I know, this is the one supremely infamous law which made it a crime to intercede for the sufferer.

The act recites at the end—"Given at Versailles the 3rd September, 1685, the forty-third year of our reign. Louis."

(This Louis was the most Christian Louis XIV., whose habit it was to compel his wife to ride in the same coach with his harlots; and who tried in his will to bequeath the Regency of France to his stupid bastard, the Duke de Maine.)

One writer describing the methods used against the wretched Catholics, *who were not papists*, says—

"Imagine these priests, followed by a band of constables, flying from parish to parish, beseiging houses under cover of darkness, bursting the doors open with axes, and filling the air with frightful yells, calculated to fill the boldest with terror.

Imagine their satellites following them, sword in hand, and blasphemy in their mouths, overturning and breaking everything in their way until they

at length find the object of their search. (the children.)

They would pounce upon their prey with the fury of wild beasts, snatching it away, regardless of the despairing cries of father and mother.

With extreme inhumanity they repel, insult and strike the unhappy father and mother, who, seeing that which they hold as dearest in the world snatched away from them, are emboldened to make some vain efforts to keep their children, &c."

(See Alfred E. Seddon's translation of "The Old Cevenol," sold by The Christian Standard, Indianapolis, Indiana.)

Christians robbed of their children, for no other reason than that these disciples of Jesus Christ were not foot-kissers, of the Italian Pope! Merciful was the red Indian of the border, of Schenectady and of Wyoming, who swiftly slew the invaders of *his* home, instead of dragging the men to the horrible slaveships, the women to convent dungeons, and the children into heart-breaking orphanage.

None of these crimes and barbarities *across the English Channel* disturbed the lucid narrative of Justin McCarthy, M. P. The horrors which tempest-tossed his teapot soul was the disarming of papists in Ireland—drawing their teeth to check their murderous onslaughts upon Irish Protestants and upon the civil and religious liberties of the same. Justin McCarthy, M. P. does not accuse the Protestants of breaking up Catholic congregations, chasing the Catholics like wild beasts, snatching Catholic children from the arms of their parents, and making it a crime for a Catholic to bind up the wounds of a co-religionist.

That devilish type of savagery is reserved to popery, *which claims that it has the right to murder people who refuse to join the church of the Italian pope!*

The Protestants of England never claimed and exercised the right to treat papists as wild beasts, who were neither entitled to a peaceful life nor a decent burial. Protestants in power did not retaliate upon Romanists the devilish doctrine that it is meritorious to murder those who will not join the "true church." Protestants never sent regiments of cavalry to ride down and sabre unarmed men, women and children whose only crime was that they had peaceably assembled to worship God according to the dictates of their own conscience.

Mr. McCarthy should have stated that the repressive laws against the Catholics of Ireland were passed after the Italian pope had ordered sanguinary massacres of Protestants, and after those orders had been obeyed in a manner too horrible to relate.

So long had Great Britain been free from popery and all of its hideous crimes that the average Englishman regarded it as he did the Wars of the Roses, the Hundred Years' War, and similar by-gone calamities. Like the Flood, it would not come again. Like the Forest Laws and Villeinage, it was a thing of the remote past. Nevertheless, when the question of restoring the papists to the full privileges of citizenship was brought before the Cabinet of William Pitt, he took the precaution to sound the highest papal authorities upon those claims to universal power which had, in former times, caused such bloody wars.

In Plowden's "Historical Review of the State of Ireland," Vol. IV., page 46, we read—

"The Catholic Committee had in Feb. 1792, published an address to the Protestant brethren, and the public in general, respecting the calumnies and misrepresentations so industriously circulated with regard to their principles and conduct; to which were added the former opinions of five Catholic Universities upon certain tenets usually

imputed to Roman Catholics by the Protestants.

They were procured at the desire of Mr. Pitt, before the bill was passed in favor of the Roman Catholics of England."

As popery has again, to use the language of Mr. Gladstone, "brought forth and refurbished every ancient weapon it was thought to have lain aside," it is highly instructive to re-read what the highest Catholic authorities said to William Pitt, before that statesman removed the disabilities which incorrigible papists had brought upon themselves by their treasonous relations to Italian popery.

I quote from Plowden's Appendix:

When the committee of the English Catholics, (for they had a committee with whom the English ministers of the crown did not disdain to communicate) waited on Mr. Pitt, he requested to be furnished with authentic evidence of the opinions of the Catholic clergy, and the Catholic Universities abroad, "with respect to the existence and extent of the pope's dispensing power." Three questions were accordingly framed and sent to the Universities of Paris, Louvain, Alcala, Douay, Salamanca, and Valladolid for their opinions.

The queries and answers are as follows:

The Queries.

Has the pope, or cardinals, or any body of men, or any individual of the church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England?

Can the pope or cardinals, or any body of men, or any individual of the church of Rome, absolve or dispense with his majesty's subjects, from their oath of allegiance, upon any pretext whatsoever?

Is there any principle in the tenets of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transaction, either of a public or a private nature?

Abstract From the Answer of the Sacred Faculty of Divinity of Paris to the Above Queries.

After an introduction according to the usual forms of the University, they answer the first query by declaring:

Neither the pope, nor the cardinals, nor any body of men, nor any other person of the church of Rome, hath any civil authority, civil power, civil jurisdiction, or civil pre-eminence whatsoever in any kingdom; and, consequently, none of the kingdom of England, by reason or virtue of any authority, power, jurisdiction, or pre-eminence by divine institution inherent in, or granted, or by any other means belonging to the pope, or the church of Rome. This doctrine the sacred faculty of divinity of Paris has always held, and upon every occasion maintained, and upon every occasion has rigidly prescribed the contrary doctrines from her schools.

Answer to the second query: Neither the pope, nor the cardinals, nor any body of men, nor any person of the church of Rome, can, by virtue of the keys, absolve or release the subjects of the king of England from their oath of allegiance.

This and the first query are so intimately connected, that the answer of the first immediately and naturally applies to the second, etc.

Answer to the third query: There is no tenet in the Catholic church, by which Catholics are justified in not keeping faith with heretics, or those who differ with them in matters of religion. The tenet, that it is lawful to break faith with heretics, is so repugnant to common honesty and the opinions of Catholics, that there is nothing of which those who have defended the Catholic faith against Protestants, have complained more heavily, than the malice and calumny of their adversaries in imputing this tenet to them, etc.

Given at Paris in the General Assembly of the Sorbonne, held on Thursday, the 11th day before the calendar of March, 1789.

Signed in due form.

University of Douay, January 5, 1789.

At a meeting of the Faculty of Divinity of the University of Douay, etc.

To the first and second queries the Sacred Faculty answers: That no power whatsoever, in civil or temporal concerns, was given by the Almighty, either to the pope, the cardinals, or the church herself, and, consequently, that kings and sovereigns are not in temporal concerns, subject, by the ordination of God, to any ecclesiastical power whatsoever; neither can their subjects, by any authority granted to the pope or the church, from above, be freed from their obedience, or absolved from their oath of allegiance.

This is the doctrine which the doctors

and professors of divinity hold and teach in our schools, and this is all the candidates for degrees in divinity maintain in their public theses, etc.

To the third question the Sacred Faculty answers: That there is no principle of the Catholic faith, by which Catholics are justified in not keeping faith with heretics, who differ from them in religious opinion. On the contrary, it is the **unanimous doctrine** of Catholics, that the respect due to the name of God so-called to witness, requires that the oath be invioably kept, to whomsoever it is pledged, whether Catholic, heretic, infidel, etc., etc.

Signed and sealed in due form.

University of Louvain.

The faculty of divinity at Louvain, having been requested to give her opinion upon the questions above stated, does it with readiness—but struck with astonishment that such a question should, at the end of this eighteenth century, be proposed to any learned body, by inhabitants of a kingdom that glories in the talents and discernment of its natives. The faculty being assembled for the above purpose, it is agreed with the unanimous assent of all voices to answer the first and second queries absolutely in the negative.

The faculty does not think it incumbent upon her in this place to enter upon the proofs of her opinion, or to show how it is supported by passages in the Holy Scriptures, or the writings of antiquity. This has already been done by Bossuet, De Marca, the two Barclays, Goldastus, the Pithaeuses, Argentre Widrington, and his Majesty, King James the First, in his dissertation against Bellarmine and Du-Perron, and by many others, etc., etc.

The faculty then proceeds to declare that the sovereign power of the State is in no wise (not even indirectly as it is termed,) subject to, or dependent upon any other power, though it be a spiritual power, or even though it be instituted for eternal salvation, etc, etc.

That no man nor any assembly of men however eminent in dignity and power, not even the whole body of the Catholic church, though assmbled in general council, can, upon any ground or pretense whatsoever, weaken the bond of union between the sovereign and the people; still less can they absolve or free the subjects from their oath of allegiance.

Proceeding to the third question, the said faculty of divinity (in perfect wonder that such a question should be proposed to her) most positively and unequivocally answers: That there is not, and there never has been, among Catholics, or in the doctrines of the church of Rome, any law or principle which makes it lawful for Catholics to break their faith with heretics, or others of a different persuasion from themselves in matters of religion, either in public or private concerns.

The faculty declares the doctrine of the Catholics to be, that the divine and natural law, which, makes it a duty to keep faith and promises, is the same; and is neither shaken nor diminished if those with whom the engagement is made, hold erroneous opinions in matters of religion, etc., etc.

Signed in due form on the 18th of November, 1788.

University of Alcala.

To the first question it is answered: That none of the persons mentioned in the proposed question, either individually, or collectively in council assembled, have any right in civil matters; but that all civil power, jurisdiction and pre-eminence are derived from inheritance, election, the consent of the people, and other such titles of that nature.

To the second it is answered in like manner: That none of the persons above mentioned have any power to absolve the subjects of his Britannic majesty from their oaths of allegiance.

To the third question it is answered: That the doctrine which would exempt Catholics from the obligation of keeping faith with heretics, or with any other persons who dissent from them in matters of religion, instead of being an article of Catholic faith, is entirely repugnant to its tenets.

Signed in the usual form, March 17, 1789.

University of Salamanca.

To the first question it is answered: That neither pope, nor cardinals, nor any assembly or individual of the Catholic church, have, as such, any civil authority, power, jurisdiction or pre-eminence in the kingdom of England.

To the second it is answered: That neither pope nor cardinals, nor any assembly or individual of the Catholic church, can, as such, absolve the subjects of Great Britian from their oaths of allegiance, or dispense with its obligations.

To the third it is answered: That it is no article of Catholic faith, with heretics, or with persons of any other description, who dissent from them in matters of religion.

Signed in the usual form, March 7, 1789.

University of Valladolid.

To the first question it is answered: That neither pope, cardinals, or even a general council, have any civil authority, power, jurisdiction or pre-eminence, directly or indirectly, in the kingdom of Great Britian; or over any other kingdom or province in which they possess no temporal dominion.

To the second it is answered: That neither pope nor cardinals, nor even a general council, can absolve the subjects of Great Britian from their oaths of allegiance, or dispense with their obligation.

To the third it is answered: That the obligation of keeping faith is grounded on the law of nature, which binds all men equally, without respect to their religious opinions; and with regard to Catholics, it is still more cogent, as it is confirmed by the principles of their religion.

Signed in the usual form, February 17, 1789.

When the Right Honorable W. E. Gladstone published his celebrated booklet on "The Vatican Decrees," the following reference was made to the exceedingly mild and deceptive answers which the five Catholic Universities had made to William Pitt—answers made at a time when popery was almost at its last gasp and when it was in a very saintly mood, indeed:

A century ago, we began to relax that system of penal laws against Roman Catholics, at once pettifogging, base, and cruel, which Mr. Burke has scathed and blasted with his immortal eloquence.

When this process had reached the point, at which the question was whether they should be admitted into Parliament, there arose a great and prolonged national controversy; and some men, who at no time in their lives were narrow-minded, such as Sir Robert Peel, the Minister, resisted the concession. The arguments in its favor were obvious and strong, and they ultimately prevailed. But the strength of the opposing party had lain in the allegation that, from the nature and claims of the Papal power, it was not possible for the consistent Roman Catholic to pay to the crown of this country an entire allegiance, and that the admisison of persons, thus self-disabled, to Parliament, was inconsistent with the safety of the State and Nation; which had not very long before, it may be observed, emerged from a struggle for existence.

Mr. Gladstone proceeds to relate that measures were taken to learn from the highest Roman Catholic authorities in Great Britain "what was the exact situation of the members of that communion with respect to some of the better known exorbitances of papal assumption. Did the Pope claim any temporal jurisdiction? Did the church still teach the doctrines of persecution?" (And so forth, as in the questions propounded to the five Catholic Universities.)

Mr. Gladstone proceeds—

Answers in abundance were obtained, tending to show that the doctrines of deposition and persecution, of keeping no faith with heretics, and of universal dominion, were obsolete beyond revival; that every assurance could be given respecting them, except such as required the shame of a formal retraction; that they were in effect mere bugbears, unworthy to be taken into account by a Nation which prided itself on being made up of practical men.

He cites Bishop Doyle, who wrote to Lord Liverpool, in a strain of pathetic disclaimer and pained indignation:

"We are taunted with the proceedings of Popes. What, my Lord, have we Catholics to do with the proceedings of Popes, or why should we be made accountable for them?"—'Essay on the Catholic Claims.' To Lord Liverpool, 1826, p. 111.

Surely, the Devil was sick unto death, and would be the saintliest of Saints!

Bishop Doyle, humbly complaining of those who cruelly imputed arrogance of any kind or degree to Italian popery, further wrote:

"There is no justice, my Lord, in thus condemning us. Such conduct on the part of our opponents creates in our bosoms a sense of wrong being done to us; it

exhausts our patience, it provokes our indignation, and prevents us from reiterating our efforts to obtain a more impartial hearing. We are tempted, in such cases as these, to attribute unfair motives to those who differ from us, as we cannot conceive how men gifted with intelligence can fail to discover truths so plainly demonstrated as,

"That our faith or our allegiance is not regulated by any such doctrines as those imputed to us;

"That our duties to the Government of our country are not influenced nor affected by any Bulls or practices of Popes;

"That these duties are to be learned by us, as by every other class of His Majesty's subjects, from the Gospel, from the reason given to us by God, from that love of country which Nature has implanted in our hearts, and from those constitutional maxims, which are as well understood, and as highly appreciated, by Catholics of the present day, as by their ancestors, who founded them with Alfred, or secured them at Runnymede."—Doyle's Essay on the Catholic Claims, London, 1826, p. 38.

Who could have the heart to mistrust a Bishop Doyle, when he spoke in so anti-popish and purely patriotic tone?

After all this honeyed falsehood had lulled the Protestants of Great Britain into granting every concession for which Italian popery petitioned, there came not only the full reassertion of the Medieval claims of universal dominion, but the additional dogma that an Italian priest, holding the purchased office of Pope, cannot make a mistake about Christian doctrine—any more than God can!

The Devil was no longer sick in 1861: it no longer served his turn to play Saint; therefore he said through Cardinal Manning:

"The Catholic church cannot be silent, it cannot hold its peace; it cannot cease to preach the doctrines of Revelation, not only of the Trinity and of the Incarnation, but likewise of the Seven Sacraments, and of the Infallibility of the Church of God, and of the necessity of Unity, and of the Sovereignty, both spiritual and temporal, of the Holy See."

Mr. Gladstone says—

Why did theology enter so largely into the debates of Parliament on Roman Catholic Emancipation? Certainly not because our statesmen and debaters of fifty years ago had an abstract love of such controversies, but because it was extensively believed that the Pope of Rome had been and was a trespasser upon ground which belonged to the civil authority, and that he affected to determine by spiritual prerogative questions of the civil sphere. This fact, if fact it be, and not the truth or falsehood, the reasonableness or unreasonableness, of any article of purely religious belief, is the whole and sole cause of the mischief. To this fact, and to this fact alone, my language is referable: but for this fact, it would have been neither my duty nor my desire to use it. All other Christian bodies are content with freedom in their own religious domain. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Nonconformists, one and all, in the present day, contentedly and thankfully accept the benefits of civil order; never pretend that the State is not its own master; make no religious claims to temporal possessions or advantages; and, consequently, never are in perilous collision with the State. Nay, more, even so I believe it is with the mass of Roman Catholics individually. But not so with the leaders of their church, or with those who take pride in following the leaders.

Mr. Gladstone sums up the aggressions of popery, as evidenced in "The Vatican Decrees:"

1. That "Rome has substituted for the proud boast of **semper eadem**, a policy of violence and change in faith."

2. That she has refurbished and paraded anew every tool she was fondly thought to have disused.

3. That no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.

b. That she ("Rome") has equally repudiated modern thought and ancient history.

The great statesman added:

In the absence of explicit assurance to this effect, we should appear to be led, nay,

driven, by just reasoning upon that documentary evidence, to the conclusions:

1. That the Pope, authorized by his Council, claims for himself the domain (a) of faith, (b) of morals, (c) of all that concerns the government and discipline of the Church.

2. That he in like manner claims the power of determining the limits of those domains.

3. That he does not sever them, by any asknowledged or intelligible line from the domains of civil duty and allegiance.

4. That he therefore claims, and claims from the month of July, 1870, onward with plenary authority, from every convert and member of his Church, that he shall "place his loyalty and civil duty at the mercy of another:" that other being himself.

* * * * * *

Every student of history knows that the Christians of England maintained their independence of Italian supremacy for about six hundred years after Christ.

The Irish Catholics resisted the Italian demands still longer; and it was not until Pope Adrian sold Ireland to the Norman conqueror, Henry II., in the 12th century, that she fell under the papal sway of Rome.

(See Samuel Edgar's "Variations of Popery," page 152, et seq.)

One page 193, Edgar says—

"Mageoghegan and Caron, the friends of Romanism, have condemned the bull of Adrian, which transferred Ireland to Henry. 'Adrian's sentence,' says Mageoghegan, "violated the rights of nations, and the most sacred laws of men, under the specious pretexts of religion and reformation. *Ireland was blotted from the map of nations and consigned to the loss of freedom, without a tribunal and without a crime.*'"

It is to this decree of a foreigner, "a Vicar of Christ," that Ireland owes her centuries of degradation, her history of tears and blood.

But the most vitriolic writer that ever described the wrongs of Ireland, wrongs wreaked upon her by the hateful Saxon oppressor, stopped far short of what the most amiable historian must recite when he tells of the record made by Italian popery in Holland, in Bohemia, in Spain, in France and in Italy itself. Saxon Protestants invented no devilish instruments of torture for the Catholic Irish; did not rack their limbs apart in the secret dungeon: did not roast them to death at the stake, did not break into their houses at night and snatch babes from mothers' arms; did not send Irish gentry to the living hell of the galleys; did not put wives to death, in the presence of husbands, and with such indescribable atrocities that a Hottentot might have been appalled.

In his book on "Ireland Since the Union," the pains-taking Justin McCarthy, M. P., makes out the very worst case possible against the brutal Saxon who tyranized over the helpless Catholic Celt; but whoever would test the real value of such a narrative should read what Catholic historians themselves say of popery's savage war upon Celt and Saxon, Jew and Moor, Latins and Greeks, Germans and Dutch, Bohemians and Scots, Swedes and Switzers,—in short every family of the human race that would not kneel to the reason-insulting imposture of Roman popery.

God knows how little comfort there is to a humane reader in turning from an ugly record to one that is far uglier; but when we remember that *it was Roman bigotry and murderous intolerance that first brought bloody religious persecution into the world*, we cannot be very patient with a Catholic historian who laments so grievously the Saxon law which did not allow the Celt to hold office, to vote, to keep arms, or to own a horse worth more than about one hundred and fifty dollars of our money.

Huge populations can, *and do*, live prosperously and happily without the exercise of such *political privileges* as voting and holding office. Millions of

men who can vote and can hold office, never do either. Millions of good women have lived and died unharassed by the fact that they were not permitted to vote and to hold office.

It is even thinkable that Celts and Saxons may have spent their lives in measurable satisfaction without having been the owners of valuable horses, and without having had guns in their houses.

How unfair is the Catholic historian who draws this black picture of Irish life, where there was no voting, no office-holding, no keeping of arms, and no pride of ownership in fine horses, when every school boy knows that in Catholic countries the Protestants were classed with ferocious beasts, hunted to their death, or chased from native land!

No Protestant, no fair-minded man will defend injustice anywhere; but if ever a sect had made it a matter of self-preservation to their fellow-citizens and the State to render them harmless, it was that sect of socalled Christians who claimed the right to kill those who did not join *their* church, and who recognized a foreign potentate as their supreme lord.

* * * * * *

"Home Rule is the question of the hour." So wrote Justin McCarthy, M. P. in the year 1887, the first sentence in his book, "Ireland Since the Union." This Home Rule was not for Scotland, not for Wales; nor was it for Canada, Egypt and Hindostan: it was for Ireland, alone.

Mr. McCarthy says—

"Some writers and speakers have expressed a fear that, in the event of any system of self-government being granted to Ireland, the Protestant minority would suffer, in one way or another, from oppression at the hands of the Catholic majority. Such an apprehension is curiously unfounded."

Not only unfounded, you observe, but "*curiously* unfounded."

The ingenious McCarthy then proceeds to allay this curiously unfounded apprehension, by pointing out that the best beloved of Ireland's heroes were Protestants, and that "the present leader is himself a Protestant." Curiously unfounded apprehension of Catholic animosity to accursed heretics whom it is meritorious to kill, because the Italian popes have said so, and because the Italian theologians have written that Christian gospel into their text-books!

"The present leader" referred to was Parnell; and the book of Justin McCarthy was not many moons old before the Catholics of Ireland were hooting him off the hustings, the priests were clamoring for his life, the infuriated Irish women were throwing lime into his eyes, and "the present leader" was literally hounded into his coffin by these tolerant Catholics whose battles he had fought all his life—fought them with a calm heroism not surpassed in the annals of Parliamentary strife!

And who *were* those best beloved heroes of Ireland, that were all Protestants? We assuredly do not hear of any Irish heroes, *in these days*, who were not the devoutest of Catholics.

Under the leadership of O'Connell, Parnell and Gladstone, the work of emancipation and reform progressed in Ireland, until the management of all local affairs were in Irish hands; and the land which a pope had authorized Henry II. to "conquer" was restored to the descendants of its original owners.

Excepting in Ulster, which is Protestant, the Catholics had gained practically every material benefit which Scotland and Wales enjoy. This being so, how did the minority of Protestants fare, in those Irish provinces where the Catholics are in the majority?

Did events prove that Protestant fears of Catholic oppression were "curiously unfounded?"

Speaking at a meeting of the Protestant Alliance in Queen's Hall, Lon-

don, May 1, 1914, Mr. Michael J. F. McCarthy, another Irish historian, said—

They observed a British Government, in order to buy the support of the Romanist party in Parliament, proposing to set up a Romish Parliament and Executive within the British Isles. Some people said that Christians and Protestants should not be politicians. But those seemed to be people who were interested in keeping the present Government in power. It might as well be said that Christians and Protestants should not be bootmakers, butchers, drapers, or stockbrokers or solicitors. Were British politics so foul that a Christian could not touch them without being contaminated? If politics were so foul, then let Christians go in and purify them. (Cheers.) Not to do so was contrary to the example of Jesus Christ, who went to the synagogues, which were the political, religious, and social assemblies of His country. Let Christians withdraw from the world for prayer and contemplation in due season, but let them not shirk their duty to their fellow-countrymen because Satan chose to work through the medium of politicians. They had striven to prevent the priests getting political control, involving power over the law courts, prisons, and scaffolds, in any section of the British Isles. He objected to their getting control over all Ireland, and he objected to their getting control over twenty-eight of the thirty-two counties of Ireland. He objected, not as a Whig or Tory, not as a Radical or Socialist, but as a Christian and a Protestant. (Cheers.) **"I know," he added, "from bitter experience that a Romanist Parliament at Dublin will mean slavery for every Protestant under its sway.** (Hear, hear.) It would be an un-Christian act on my part if I were to stand by while this great iniquity was being attempted against Protestant Ireland in particular and Protestant Britain in general." (Cheers.) At such a crisis in their country's history, at such a moment he attached a special value to the public welcoming at that rally of those converts from Romanism who were with them that afternoon. There were no fewer than six of them on the platform. That was a class of Christian work which ought to be supported and extended—he meant the work of going to the help of any of their brothers and sisters who had taken the great step of coming out from Rome and testifying to their conversion. The Protestant Alliance deserved the thanks of every Protestant for doing its duty so well in this respect. (Cheers.)

The thunders of persecution were rumbling in the distance, but they had God on their side, and they proceeded to the struggle, whatever it might be, with the assurance that they were not trusting to the arm of flesh, but that they were going forward, led by their Captain. However they might regret it, it was the painful fact that Rome had captured the educational system of this country. ("Shame!") Again, he desired to draw attention to the deliberate attempt which was being made to squeeze Protestants out of public life. **When the Irish Local Government Act was passed in 1898 they were assured by the whole Roman Catholic party that there would be absolute fair play for the Protestant—Protestants and Roman Catholics would meet upon a common platform, and there would be no preference shown for one as against the other. Outside of the Province of Ulster there were now 703 county councillors, and of that number 688 were Roman Catholics and 15 were Protestants.** Under that Act all the salaried appointments of the county were under the control of the County Councils, and they in turn were under the control of the priests to a large extent. **Since 1898 not one Protestant had obtained a salaried post in the County of Cork, although the Cork City Protestants paid half the rates.** The same state of affairs existed in many other counties; so that in fourteen counties in fifteen years not a single Protestant had been appointed to a salaried post. In four other counties four Protestants had been given salaried posts in fifteen years, so that in eighteen counties in fifteen years four Protestants only had received salaried appointments. That, surely, was an eye-opener to English Protestants. He denounced this pandering to Romanism. (Cheers.) He appealed to everyone to go into the fighting line; everyone could do something to carry on the great work of Protestantism in their midst. They desired no religious ascendancy; but they did demand, and they did insist upon, equality; and from that platform he told the Government and the House of Commons that they would, as Protestants, either in England or in Ireland, or in any other part of the Empire, submit to no oppression. (Cheers.) They were determined to have justice themselves in England, and they were determined that their brothers in every part of the Empire should have the same. (Cheers.)

Mr. McCarthy said they were now at a great crisis, a sharp turning-point in their country's history. They were face to face with a danger which threatened their fellow-countrymen, Roman Catholics as well as Protestants, in Ireland in the first instance, but which ultimately affected them all, whether they lived in Ireland or Great Britain. They would be cowards and traitors to their faith if their first thought was not of their fellow-Protestants in Ireland. Last year in that hall he declared that it would be a disgrace to Protestantism if the Protestants of London stood silent and inactive while the Protestants of Ireland were being forced under the yoke of the new Roman Catholic Parliament and Executive, which were proposed in the Home Rule Bill. As an Irishman he felt sadly the apathy of those who ought to have been in the front of the fight against the setting up of a Romanist Government in the Protestant British Isles. Now, after a year of stress, they could conscientiously praise God. The united Protestant societies of London had held a splendid demonstration in the Albert Hall against the Dublin Parliament Bill. That was not all. This time last year the programme of Mr. Redmond and the Government was to force all Ireland, including the Protestant districts of Ulster, under the yoke of a Roman Catholic Parliament and an Executive at Dublin. The Government spokesmen were proclaiming from every platform that the Ulster Orangemen were bigots and cranks. They were denouncing the Ulster Volunteer Force as a fraud and a sham, incapable of ever resisting attack when British soldiers were sent to crush it. Besides that, it was said that when the order was given the army would behave as if the Ulstermen were foreign foes. That had all changed now, and nothing was further from the probable than the use of the British Army against the Ulster Covenanters. This time last year the Nationalist members, who kept the Government up to the line, were declaring that they would sooner think of severing their heads from their bodies than allow Ulster or any part of Ulster to be separated or excluded from the dominion of their Romanist Parliament at Dublin, and they scoffed at the Protestants of Ulster, and said they had no right whatever to be excluded. What a marvellous Heaven-sent change had come over the spirit of the dream of the Romanists. In the interval the Protestant Volunteers had proved themselves to be a great citizen army, a vast body of disciplined workingmen, citizen soldiers, all Protestants, bound together for no offensive purpose, but to assert the God-given instinct of self-preservation—in other words, to preserve for themselves and their children the spiritual and mental liberty which was the birthright of Protestants everywhere. (Cheers.) He hoped it would never come into fashion again to speak disrespectfully of the Ulster Orangemen. Everyone who understood the matter knew that Orangemen had always stood for civil and religious liberty.

Michael J. F. McCarthy is not only an Irishman, born in Ireland, but is a Catholic, who was *turned out of the church because he published the truth on popery.*

This he did in the wonderfully enlightening book, "Priests and People in Ireland." (1906.)

In *his* Preface, this other McCarthy historian says—

INTRODUCTION.

In "Priests and People" I attempt to perform a duty which is neither pleasant nor unattended with risk.

A new power—or, rather, an old power in a new environment—has been gathering force in Ireland during the later decades of the nineteenth century; and before this rising sun all classes of people in Ireland are bowing themselves down in worship to a greater or less extent.

This new power, this rising sun, is the sacerdotal organisation of the Roman Catholic Church, the Church to which I myself and the majority of Irishmen belong.

The framework of society in Ireland has, by virtue of the growth of this power, undergone a complete reconstruction; and events have been moving so precipitately, that the condition of things which confronts the statesman of today is almost entirely different from the circumstances which arrested Mr. Gladstone's attention when he introduced his first Home Rule Bill in 1886. "Rome Rule," as it was called, was then, in the opinion of many Roman Catholics, myself included, an unsubstantial chimera. Today "Rome Rule" is, in a limited but well-defined form, an accomplished fact; and our chief consolation is that it is not accompanied by what was fallaciously described as

"Home Rule," for then its scope would have been unlimited and undefinable.

Our Roman Catholic priests, monks, and nuns now possess an effective organization in Ireland which outnumbers the services of the imperial and local governments combined. They constitute an unmarried and anti-marriage league, apart from the people, and working for objects which do not tend to enhance the common weal.

And so great has their power grown, that the popular press has become a mere laudatory chronicle of their words and deeds, and our poor, popular members of Parliament find their most remunerative employment in securing the redress of sacerdotal grievances, and working for the increase of sacerdotal emoluments.

The press and the platform find it to their immediate interest to swell the chorus of flattery in which the praises of this great new power—or, rather, this old, world-condemned power under new circumstances—are being chanted throughout the land.

But more ominous and more eloquent than the open adulation of the newspapers and the orators is the dismayed silence with which the growth and consolidation of the priests's power is being watched by the merchants, the professional men, and the civil servants of every grade, from the clerk of petty sessions to the judge on the bench, from the sergeant of police to the highest permanent official in Dublin Castle.

For all of them the power of the priest is the one unspeakable, unmentionable thing.

The British public, reading the overt parliamentary proceedings in connection with Ireland, rarely hears of this new power from the lips of a member of the Government. For, although Acts of Parliament are passed annually, and departmental concessions are made daily in order to confer some pecuniary benefit on the priests, the name of the sacerdotal organization is never publicly mentioned.

The duty which I undertake in this work is that of presenting the public, as I believe for the first time, with a survey and examination of the priests' forces in Ireland, as they operate upon the daily lives of the people.

The concentrated energies of this old power in its new Irish environment are persistently directed to the achievement of four main objects, all of which are antagonistic to the national weal:—

1. Its own aggrandisement as a league, apart from the body politic in which it flourishes, but in alliance with an alien organization whose interests are not the interests of us the Roman Catholic laity of Ireland.

2. Moulding the ductile minds of our youth, so that their thoughts in manhood may run, not in the direction of enlightenment and self-government, but in obedient channels converging to swell the tide of the priests' prosperity.

3. Perplexing and interfering with our adult population in every sphere of secular affairs, estranging them from, and embittering them against, the majority of their fellow-citizens in the United Kingdom, imbuing them with disloyalty to the commonwealth of which they are members, the result being that our people are the least prosperous—indeed the only unprosperous—community in the British Isles.

4. Terrifying the enfeebled minds of the credulous, the invalid, and the aged, with the result that the savings of penurious thrift, the inheritance of paternal industry, the competence of respectability are all alike captured in their turn from expectant next-of-kin and garnered into the sacerdotal treasury.

While every new Act of Parliament passed for the general benefit of Ireland is taken full advantage of in those counties where the Protestants are in a majority, in the Roman Catholic portion of Ireland the beneficence of every such measure is perverted to the especial uses of the priests' organization, and the people remain as discontented as if it had never been passed.

Such is the condition of things which I shall have regretfully to portray.

I impute no bad motives to any one concerned in the disastrous phenomenon, either to the priests themselves, who are inveigled into the existing organization before they have come to the use of reason; or to the British Governments, who have been led to accept the priests as the authoritative exponents of public opinion in Ireland, and have, in consequence, done so much during the past thirty years to inflate the power and pretensions of the sacerdotal organization.

Following the precedent which I laid down for myself in Five Years in Ireland, I only deal with matters of public comment and notoriety, and I am not actuated by feelings of animus or personal enmity towards any individual, lay or sacerdotal, or any body of individuals in my native land.

I have discarded the immense amount of private information placed at my dis-

posal, imputing offences against cardinal virtues to various members of the sacerdotal organization, male and female.

I have endeavored to merit again the encomium passed upon my last work by the Spectator: "He never descends to personalities. Thus he keeps his pages sweet, and he takes us further into Irish sympathies than one had hoped for from an Irishman writing on Ireland."

I have written strongly, as the occasion demands, but never personally.

I am a Catholic; I am an Irishman; I have a right to speak.

I am in favor of religious equality and toleration in the fullest sense of those terms.

I admire the British people for their extraordinary tenderness to the small Catholic minority in Great Britain, who constitute less than one-twentieth of the population, and have only 3 fellow-religionists among the 567 parliamentary representatives of Great Britain in the House of Commons.

I condemn the policy to which our priests have now committed themselves, in the plenitude of their power in Ireland.

It is not a policy of forbearance, but of religious intolerance and bigotry which is ultimately bound to develop into religious persecution; and is destined to eventuate either in revolution, or, as seems more probable at the moment, in the undermining of individual and corporate morality, in the emasculation of our people's character, and in the rancorous wasting of national decline.

MICHAEL J. M'CARTHY.

The gigantic struggle now going on in Great Britain, turns on this question—

Shall the harpies of Italian popery batten upon Protestant Ulster, as they have upon the rest of the priest-ridden, nun-cursed Island, or shall Ulster maintain her God-given right to rule herself in her own way?

The Italian church-machine wants to rule Protestant Ulster, and bleed it white, as it has already bled the balance of the pope-ridden country.

If the Catholics wanted nothing more than the land, and the Local control, they would be satisfied, for they are in the full enjoyment of both.

The Gladstone legislation broke up the huge estates of the English landlords, and gave the soil back to the Irish.

The Local Government act of 1898, gave the provinces of Ireland the amplest measure of local rule over domestic affairs.

The papist leaders want to put Ulster under the heels of the Italian pope; and that is why they demand the government of Ireland by an Irish Parliament, sitting in the Romanist stronghold, Dublin.

With their Catholic majority, they could simply turn Protestant Ulster into just such a hell as the Waldenses of Italy so long endured—and from which the Huguenots of France fled to the New World.

As you remember, Ireland is divided into four provinces (or counties) named Leinster, Munster, Connaught and Ulster.

Nearly all of the Protestant Scotch-Irish of this country came from Ulster. Among these were the Crawfords, the Jacksons, &c.

Nearly all of the Catholic Irish of this country came from the other three districts.

Belfast and Londonderry are the great Protestant sea-ports of Ireland.

Dublin and Queenstown are the great Catholic ports.

Ulster had in 1913 a population of 1,581,000.

The other three provinces had a population of 2,810,000.

Thus the Protestant county contains more than a third of all the people of Ireland.

Ulster had in 1913 a taxable valuation of about $26,605,000.

All the rest of Ireland had a taxable valuation of about $50,500,000.

Thus the Protestant county owned slightly more than a third of the wealth of Ireland.

Belfast itself now pays one-half of all the Irish taxes.

Belfast does 70 per cent of all the export trade of Ireland.

Belfast has one-third of all the Irish shipping.

Ulster produces nearly all of the Irish flax, more than half of the Irish fruit, nearly half of all the Irish potatoes and half of all the Irish oats.

Belfast has 95 paupers in every 10,000 population.

Dublin has 283 paupers in every 10,000 people.

The other Catholic counties, eaten out by priests and nuns, have 327 paupers in every 10,000 people!

In Custom-house duties Ulster collected in 1911-12 the sum of about $11,000,000.

All the rest of Ireland collected about $4,500,000.

Now what *is* the Irish Home Rule Question?

It is *not* the opposition of Protestant England and Ulster to the self-government of the Catholic provinces, but it is the opposition of English Protestants and Irish Protestants to Ulster's subjugation and ruin by a popish Parliament, sitting at Dublin, and ruling the Protestant Irish with the iron rod of Italian popery.

That's the question in a nut-shell!

Ulster does not object to the Catholic counties *ruling themselves.*

What Ulster objects to is, the rule of the Protestants by the Catholics who will take their orders from Rome.

I beg your attention to the following extract from "The Catholic," printed in Ireland:

WHAT HOME RULE MEANS.

Father Nolan, of Maynooth, said on Dec. 1st, 1812: "We are on the eve of Home Rule, and we (i. e., the Romanists) shall have a free hand in the future. We have now the opportunity of changing the whole course of Irish history."

1. The Irish Parliament could establish relationship with the Vatican, and place a Papal Legate in the Upper House.

2. The Irish Parliament could fill the public offices with priests and other deserving servants of the Pope.

3. The Irish Parliament could place education under the control of the Papal hierarchy, and compel children to receive training in priestcraft.

4. The Irish Parliament could act on Rome's altar denunciations and suppress the circulation of the Scriptures as well as open-air Gospel Services.

5. The Irish Parliament could establish a press censorship, which always exists where Rome is dominant.

6. The Irish Parliament could, as in Quebec, vote money for purgatorial Masses for dead M. P.'s or officials.

7. The Irish Parliament could legalize street processions of the Host and the carrying of images, and punish Bible Protestants who refuse to "bow down."

8. The Irish Parliament could compulsorily acquire lands of so-called "religious purposes," and exempt Rome's property from taxes.

9. The Irish Parliament could make the Papal decrees "Ne Temere" (which assails home life) and "Motu Proprio" (which pronounces offences by priests outside the King's court) the law of the land.

10. The Irish Parliament, in short, could carry out Rome's declared plans for ascendancy, which, wherever accomplished throughout the world, mean spiritual, political, commercial and social ruin.

Is Home Rule Rome Rule?

Dominican Fathers of Dublin, in their work "The Irish Rosary," declare:—

"We Catholics want to get on top. We must fight with all our might, until we have laid hands on as much of the power, place and position of Ireland as our claims entitle us to demand."

"Christian vs. Pagan Civilization. The Truth About the Roman Catholic Church"

(No. 3.)

FOLLOWING my custom, I quote in full from Mr. Windle, in order that you may get his complete statement and his point of view:

Suppose that Mr. Watson could establish the truth of every statement here made concerning the 300,000,000 Catholics throughout the world, it would have absolutely no bearing on the cause of concentration of wealth in the United States, as less than five per cent of the 300,000,000 Catholics on earth are citizens of the American Republic. Surely, what these pay their priests cannot account for the concentration of wealth in the hands of Wall Street Shylocks, and other beneficiaries of special privilege and private monopoly! What 285,000,000 foreign Catholics pay their priests can never become a menace to the Republic of Washington and Lincoln. We have nothing to fear from an imaginary scheme of wealth concentration which does not include more than five per cent of our own people.

While Catholics take pride in supporting their clergy, the maximum annual salary of a priest is only $1,000, while the salary of his assistant is about $33.00 per month. This money is raised by pew rent, subscriptions and volunteer contributions. He receives additional perquisites from weddings, funeral services and christenings, the same as Protestant ministers, but compensation for these services depend upon volunteer action.

While there is a fixed charge for saying mass, it is very reasonable. Low mass is a dollar, while high mass is only $5.00. Where people are very poor, no effort is made to collect this fee. No Catholic believes and no priest ever taught that payment of money could deliver souls from purgatory. In saying mass, whether it be low or high, prayers are offered, not only for the departed relatives of those who pay, but for souls whom Catholics believe to be detained for the purging of their sins in the intermediate station between earth and Heaven.

Priests make no charge for hearing confessions of sins. Mr. Watson has not only failed to sustain his allegations, but his charge is a conglomeration of ignorance, prejudice and falsehood. Of all the sublimated verbal rot that ever flowed from tongue or pen, his effort to establish the responsibility of Catholicism for the concentration of wealth in America deserves to rank first, for in absolute idiocy and brazen mendacity it outranks the rankest rot on record. We have seen that Watson's "prodigious instrumentality for the concentration of wealth" is only a "prodigious" figment of a "prodigious" imagination. If Watson's theory was not false, priests would be the Kings of Lombard and Wall Street, and John D. Rockefeller would be Pope of Rome.

You will remember that Mr. Windle had claimed I was wrong in describing popery as the deadliest menace to our civilization and our liberties. His contention is, that *the concentration of wealth* is our danger.

Commenting upon this statement, I alleged that the vast machinery of Roman Catholicism is itself a colossal concentrator of wealth; and that, therefore, Mr. Windle had unintentionally strengthened my arraignment of the Italian church.

The quotation from his booklet, given above, sets out his reply.

Let us now examine the record, and cite authorities. You will have noticed that Mr. Windle carefully shuns the record of popery, and never cites an authority in favor of it. The reason is plain: the record is all against Roman Catholicism, and no respectable, nonpartisan author can be quoted in favor of it.

The only times and places where Romanism has been decent and tolerable, have been those times and places where it was in a helpless minority, was kept under stern control, and had

to behave itself. In the early days of this Republic, popery found itself in just such a position. It walked very humbly, and behaved very decently, *as a general thing.*

But since it has grown so prodigiously, through Irish and Italian immigration, and through the fatal neglect of Protestant parents and preachers, it has lifted its head with medieval arrogance, and its vices are becoming more manifest every day.

The individual Catholic, profoundly ignorant of papal secrets and infamies, may be as good a Christian as a devout member of any other church: but *popery* is organized imposture, elaborated fraud, many-handed crime, the most deadly enemy that God ever permitted Satan to use against the human race.

It is synonymous with world-wide tyranny, spoliation, corruption, ignorance and crime.

Let us examine the record, cite the authorities, marshal the evidence, and make out the case.

As every student knows, Queen Mary restored popery in England, and proceeded to torture and burn those subjects of hers who could not believe in the miraculous powers of shaven-headed Italians.

After this hateful hag had gone her way to the grave, came Queen Elizabeth, who didn't have much religion of any kind, but was stoutly determined not to be ruled by the frock wearing priests of Italy.

Following her, came the rickety James I., son of Mary Queen of Scots, and perhaps of her lover David Rizzio. Anyway, James was at heart a papist, and he used his utmost efforts to marry his son Charles to a Catholic princess of Spain. Failing in that, he made a match for his heir with a Catholic princess of France. This woman proved the evil genius of Charles I. and led him from one Jesuit error to another, until Cromwell lost all faith in him, and had his head chopped off.

England was not ripe for a Republic, and after Cromwell died, the Stuart-Catholic dynasty came back in the person of that most dissolute and depraved monarch Charles II. It was then that the royal Court became a vast brothel, and popery counted on regaining a lost kingdom.

So bold were the priests that great riots broke out in London, and the people threatened to lynch the King's Catholic scarlet women.

Beautiful Nell Gwynn, the famous actress, was one of Charles' harlots; and she saved herself from a howling mob by poking her pretty head out of her coach-window, and screaming—

"Don't harm *me*. I am the Protestant whore!"

The presumptive heir to Charles II. declared himself a Romanist; and the Protestants were intensely alarmed for their future. At this crisis, Thomas Stavely, a lawyer of the Inner-Temple, Steward of the Court of Records at Leicester, wrote the book which he named, "The Romish Horseleech."

Mr. Stavely also published a history of English churches, a work now exceedingly rare—as are most of the ancient and powerful books against popery.

On the Title page of "The Romish Horseleech," there is the sub-headline reading—

"An impartial account of the intolerable charge of Popery to this nation, in an historical remembrance of some of those *prodigious sums of money heretofore extorted from all degrees, during the exercise of the Papal Power here.*"

That's popery, wherever and whenever you find it. Such a machine for extorting prodigious sums of money from all classes of the people, was never before the curse of nations. Its record is uniform, invariable, shockingly mercenary, whether stripping the Filipino of his lands, the Indians of their labor, the Mexicans of their wretched wages,

the Irish of their pennies, the Spaniards of their reals, the French of their francs, the Italians of their scudi, the Dutch of their florins, or the Americans of their dollars.

The first Romish tax on Englishmen to which Stavely alludes is the "Peter's Pence," a levy on every house which contained twenty pennyworth of any kind of goods. The penny of that day is hardly equalled by the half-dollar of ours, so great has been the change in the purchasing power of money. Thus a papal tax of a penny on every house in England, Scotland and Ireland was a grievous burden to the people, in those times when the feudal taxes of kings and nobles were so terribly oppressive.

Next, Thomas Stavely takes up the papal tax of the First Fruits, which means, the revenues of the first year of every spiritual jurisdiction—bishopric, archbishopric, &c.

The pope disgraced Stephen Langton because he had sided with the English barons who forced King John to sign the Great Charter of our liberties; therefore, when Simon Langton, Stephen's brother, was chosen Archbishop of Canterbury, the meek and holy Vicar of Christ refused to confirm the election of Simon. Walter Gray was thereupon chosen to the vacant office, and the pious pope sanctioned the choice on payment to him of ten thousand pounds sterling! That sum, expressed in our money would today be equivalent to perhaps *a million dollars.*

The bishoprics of Canterbury, London, Winchester, Ely, Lincoln, Coventry, Salisbury, Bath, Exeter, Norwich, Worcester, Hereford, Chichester, Rochester, St. Donald's, Landaff, Bangor, St. Asaph, Durham, Carlisle and York were the inexhaustible mines from which the Italian priests drew princely revenues.

When the local monks had selected Walter de Hempsham to succeed Stephen Langton, as Archbishop of Canterbury, the King of England protested to the pope that Walter had led a scandalous and debauched life, "having gotten several bastards upon a nun." But the pope refused to reject Walter and appoint Richard Wetherford, until the King agreed to bribe the pope with "*one-tenth part of all the movable goods, both of clergy and laity, throughout England and Ireland.*"

In every dispute concerning ecclesiastical preferments, it was the regular practice for all parties to set out for Rome, supplied with money, and it was well understood that whoever could pay the highest price was sure to win the contest. (Page 22, Romish Horseleech.)

In the laws of England there stands of record what *the English Catholics*, in Parliament assembled, thought of the concentration of wealth by the Italian pope. The Statute of 15 Henry VIII., begins with a recital of how the Catholics of the realm "had for many years been impoverished by intolerable exactions of great sums of money, taken and claimed by the Bishop of Rome, called the pope." Among the papal taxes levied and collected are named Peter-pence, First fruits, Procurations, Pensions, Censes, Suits for Provisions, Expeditions for Bulls, Appeals to Rome, Jurisdictions, Legatine, Dispensations, Licenses, Faculties, Grants, Relaxations, Rehabilitations, &c., &c.—quite an Egyptian swarm of locusts that devoured the annual produce of the land.

At any time that the Italian pope and cardinals needed more cash for greedy mistresses or ambitious bastards, they could send a Legate into any papal country and exact, in the name of God, a "Legatine levy," which was never less than *one-tenth of all the personal property of the clergy and the laity.*

Sometimes the levy went as high as a fifth parth of all the movable wealth of England. To increase the streams

of wealth that poured into the pope's coffers, he made himself the heir of every priest who died intestate. So great was the drain upon the English Catholics that Matthew of Winchester makes this complaint:

"In those days the head of the people was fallen into a dropsy, which the more money it sucked in, the more it thirsted after more: therefore the church of the faithful sat disconsolate, being by her governors brought under a most miserable tribute and servitude."

At this time, the net was spread over Ireland and Scotland, a tenth being exacted "for three years as a subsidy to the church of Rome, against the King of Aragon."

Boniface VIII. claimed the whole of Scotland as "a part of St. Peter's patrimony," and sent his written demands to that effect to Edward I.; but the King defied the Italian priests, and the pope backed down. (Page 27, Romish Horseleech.)

Says Stavely, "Appeals to the Court of Rome were another way of drawing great sums of money out of England continually thither. * * All encouragement was given to appellants, so that there scarcely happened any controversy of value, but one party or the other would presently appeal to Rome. * * Many persons were ruined by reason of the great expenses they were put to on this account."

In his sixth chapter, Stavely treats of Dispensations and Absolutions which were "means of drawing vast sums of money to Rome." These dispensations were written licenses to eat meat in Lent, to legitimatise bastards, to ignore contracts and oaths, to divorce wives, to get free from religious vows and orders, to marry within prohibited degrees, to hold a plurality of bishoprics, and so forth.

Some curious cases are cited. Thus Henry III. swore to maintain the Great Charter of our liberties, and the Italian pope "dispensed with the oath." Parliament gave King Henry a great sum of money when he took the oath, and with a portion of the subsidy, the King hired the Pope to annul the sworn obligation.

For a huge bribe, Simon Montford, Earl of Leicester, secured from the pope a formal sanction to his marriage to the Princess Eleanor, daughter of King John, the lady being a Protestant!

John of Gaunt, protector of Wickliffe, bought a dispensation to wed his cousin Blanche.

In like manner, Henry VIII. bought the privilege to marry his brother's widow. Stavely cites authorities to prove that when Henry grew tired of this worn out Spanish wife, and wanted a divorce, "Pope Clement VII. sent Cardinal Campegio into England framing a Bull, or Brief, to dissolve the King's marriage with Queen Catherine. * * But afterwards the Pope conceiving it would disgust the Emperor (Charles V.) who was Catherine's near kinsman (her nephew) he sent another Nuncio to Campegio, an order to burn the Bull and proceed slowly in the cause." (Hist. Conc. Trid. lib I., folio 68. Camb. Speed, &c.)

Another instance given is, that of King Francis I. of France, to whom Pope Clement VII. granted dispensation from the oaths and covenants which Francis had made to regain his liberty from the Emperor Charles V.

It was a part of the bargain in this case that the son of Francis should marry a kinswoman of the Pope, and in this way those baleful Medici women were introduced into France, to the permanent injury of the people.

"Faith is not to be kept with heretics. The Pope can dispense Law above the Law, and against the Law. Every oath taken by Man is subject to be set aside by the Plentitude of the Pope's power."

On these dogmas Rome did business throughout Europe, and coined enormous sums of money.

Next, the author treats of Indulgences and Pardons. "For the purpose of drawing money from the people, there could not have been a more neat contrivance, called by the Romanists themselves, *The Treasury of the Church*."

The Pope was the sole dispenser and disposer of them: and whenever he, or his concubines or his bastards needed more money, he cried out for a war against the Turks, or the Heretics, or the German Emperor, or some Italian state that sought self-rule. By this method he exercised himself for demanding more money, selling pardons-for-sin to obtain it. Rather than fry and roast and stew in Purgatory for a thousand years, the sinners who had possession of ducats delivered them to the Pope, who in return granted them an instrument of writing guaranteeing them against the frying, roasting and stewing aforesaid.

Abhorrent as it may seem to us, the pope notified the poor that such "Graces" were not for *them*, since they had not the wherewithal to purchase the piece of paper. (Taxa Cameræ Apostolicæ, Impreff. Parif.)

RELICS.

On page 70, Stavely says—

"Relicks, Agnus Dei's, Crosses, Pictures, Beads, Swords, Bracelets, Feathers, Roses, Shoes, Boots, Parings of Nails, Drops of milk, Drops of blood, Hair, Medals, Ashes, Dust, Rags, Chips, Consecrated wax, and innumerable knacks, come next in play. By these the people were constantly gulled out of their money, for these were daily brought over from Rome, and bartered for Gold and Silver."

In St. Paul's Cathedral, London, the swindling priests drew regular streams of revenue from the following "Holy Relics"—

Two ribs of St. Anthony,

A crystal containing part of the sepulchre in which Christ was laid,

A crystal cup containing some of the hair of the Virgin Mary, and the hand of St. John the Evangelist,

A vessel holding some of the blood of St. Paul,

A crystal vessel containing some of the garments, hair and milk of the Virgin Mary,

Of course, they also had some of the wood of the True Cross. Nearly every Romanist church in Europe had parts of the True Cross; and, at Rome, the pope had the entire Cross, good as new. The fact that every church could show a portion of it, while the pope could show the whole of it, was easily explained by the doctrine of "miraculous increase."

All of these Relics, in all the churches were able to work all sorts of miracles; but all of them had their holy desire to earn money for the Holy Church, and none of them would work any miraculous benefit for anybody, unless the money demanded by the priest custodians of the Relics was paid in advance.

These most blessed Relics did business on a strictly cash basis, kept no books, extended no credit, and had no patience with human wretches that had no current coin of the realm.

Read the following—

"Another the like imposture was practised at Hales in Gloucestershire, where the blood of Jesus Christ brought from Jerusalem being kept, as was affirmed for many ages, had drawn many great offerings to it from many places."

The vial in which this blood was contained had one side so thick (smoked) that nothing could be seen through it, but on the other side it was thin and transparent. "If a rich and devout man entered the chapel the priests would show him the smoked side, until he had paid down as much money as they saw fit; after which to his great

consolation, and the assurance that he was not in mortal sin, they turned to him the thin side, where he might see the blood."

It was afterwards discovered that the priests killed a goose every week, and thus kept themselves supplied with fresh blood, which, most impiously, they passed off upon the credulous as the blood of Christ.

This Romish trick which robust Britons put a stop to was not a whit worse than the annual fraud of the liquefaction of the blood of St. Jannarius at Naples, which is kept up even unto this day, and is regularly reported in the timorous American papers.

Stavely goes on to mention Jubilees, Pilgrimages, Offerings, Courts, Canonizations, &c., &c., as prolific sources of revenue to Rome. There was a fixed and public tax-list for the Year of Jubilee, just as there was for the forgiveness of all manner of sin.

When the admirers of a good and great Catholic wished to have him canonized as a Saint, the expense at Rome was so enormous that it often balked Kings who had the wealth of millions of people at their disposal. Thus Henry VII. desiring for reasons of State to have Henry VI. canonized was so paralyzed in his miserly soul by the huge demands of Rome, that he abandoned the business.

Even now they are halting over Joan of Arc whom the priests burnt as a witch. They have beatified her, but her Saintly elevation is kept in a state of postponement until those who clamor for it raise more coin.

For the investitures of Bishops only, it was computed by the Catholics of the English Parliament (28th Henry VIII.) that the Italian pope had received out of England 160,000 pounds sterling, in forty years. Measured in the money value of our day, this sum would be not less than *sixteen million dollars.*

Stavely says that the founding and endowing of a multitude of abbeys, monasteries, nunneries, &c., "exhausted and swallowed up many fair estates, diverting them from the right heirs, to the ruin or decay of many noble houses and families."

The demented men and women who were persuaded by the artful monks and priests to enter these living tombs always carried their property along with them, and thus the Italian church got it all—lands, houses, goods, plate, jewels and so forth.

The ignorant and superstitious people—even the nobles could seldom sign their names—were taught by the priests that a burial inside the church, or in the monasteries was peculiarly pleasing in the sight of God, and practically certain to give precedence to the deceased at the gate kept by St. Peter. Such burials "wonderfully enriched" the sacred places where they were celebrated.

Here is a paragraph which fits our conditions today, and proves that Rome never changes.

"Then these professed monks and friars, upon their visiting and confessing of the sick, always used the most persuasive arguments they could, for the sick person to bestow something for the maintenance of their fraternities, or repairing of their convents: and that he would bequeath his body to be buried in the church of their convent, promising they would daily say prayers and masses for his soul's ease in, and release out of purgatory."

In other words, Rome's buzzards gathered around the carcass and devoured it before the breath left the body. They do so yet. They always did. In that way, they swallowed a third of the wealth of England, more than a third of the wealth of France, substantially all of the wealth of the unprivileged classes in Portugal and Spain, nearly all that the poor Filipinos possessed, the greater portion

of that of Mexico, Central America and South America.

Stavely speaks of the monks and friars, of "their ribaldry, lechery, quarrelling, fighting, idleness, cheating, thieving, debauchery, gluttony, &c., all maintained by the people's money."

All this time and amid all this wealth, the priests so neglected their duties that the Bible, *chained to the altar*, was rarely read, even by the clergy; the common herd had no schools, for Sunday or for Monday: the very barons who fought for the restoration of the glorious old Saxon liberties signed The Great Charter by making their marks: and the ability to write was so exceedingly uncommon, outside the priesthood, that the vilest criminal went free from the penalty of his crime, *if he could write.*

(See Benefit of Clergy, in Blackstone's Commentaries.)

It was during this hey-day of popish power that the landless white man was a slave on the estate of the feudal proprietor: and the wife and children of the Catholic lords had no legal rights whatsoever!

Stavely adds—"Many wandering mountebank priests went up and down the country, preaching the lives of some holy men and saints, and promising the simple pepple that, if they vowed themselves to those saints, *and paid something in hand*, and such a yearly tribute, they should be freed from such diseases as they desired."

Even in Stavely's book wherein the author indignantly names the almost numberless methods by which Rome gets money out of her dupes, I do not find the Saint Anthony swindle extended from the curing of diseases to the finding of lost articles, the securing of good positions, the increase of salaries, the renting and sale of houses, the discovery of estrayed cattle and the sudden acquisition by an old spinster of a long desired husband.

All that humbug, is of recent institution, and to find it doing lucrative business in America, at this time, makes one suspect that we may yet return to the monkey ancestors from whom the evolutionists say we are descended.

Saint Anthony of Padua is the heavenly gentleman who works for needy humans, provided you pay the priests spot cash. The swindlers ply their trade throughout the world, and are never molested by the authorities of the law. Gypsy fortune-tellers are usually prosecuted, but the pope's thieves are never even criticised in the public press.

In "Father" Dunne's News Boys Journal of April, 1914, I find this notice—

> All who wish to participate in the devotion of St. Anthony's Bread should send their petition and **their offering to our Home, promising a further donation if the petition is granted.** The request may be for a spiritual or a temporal favor. When the petition is granted **do not fail to send the donation for St. Anthony's Bread which you promised the good Saint.**

Also the following form of prayer:

> When it is desired to recover articles lost, the following prayer should be recited at the time of making the offering for its return:
>
> "O Blessed St. Anthony! The grace of God has made thee a powerful advocate in all necessities and the patron for the restoration of things lost, to thee I turn today with child-like love and heartfelt confidence. O how many thousands hast thou miraculously aided in the recovery of lost goods! Thou wast the counsellor of the erring, the comforter of the afflicted, the raiser of the dead, the deliverer of the captive, the refuge of the afflicted; to thee I hasten, O Blessed St. Anthony! Help me in my present affliction. I recommend **what I have lost** to thy care, in the secure hope that thou wilt restore it to me if it be to the greater glory of God, and for the benefit of my soul, that I may praise and thank thee in time and in eternity for thy intercession in my behalf."

The lost article is sometimes a finger-

ring, a bunch of keys, a pocket-knife, a purse, a jewel, a job of work, a mule, a horse, a cow, a canary bird, a tenant, a law-suit, a husband, a son, a sweetheart, a wife.

Whatever it is, Anthony bestirs himself, *if the priests are paid*. When the lost article is found, the Saint is praised. When it is not found, the poor dupe blames himself for not having paid the priest enough, or not having prayed with sufficient faith.

In addition to Saint Anthony, the priests use "Our Lady of Victory," as the curer of all diseases, the finder of all lost chattels, the worker of all miraculous wonders.

The following are fair samples of the grateful letters of the priestly dupes:

LETTERS TO ST. ANTHONY.

Enclosed please find one dollar in honor of St. Anthony. Will you please pray to St. Anthony that my prayers may be answered. M. M. S.

Enclosed find one dollar which I have promised as long as my wish is granted. Please pray so my wish will continue to be granted. I thank you and the boys for your prayers. L. W.

Enclosed find one dollar which I have promised as long as my wish is granted. Please pray for my intentions. H. M. K.

I ask you to hold a novena for a certain intention to the Blessed Virgin Mary. I send you a small offering of twenty-five cents. If the prayers be heard I will send more.

Will you please have your boys make a novena to St. Anthony for three young men to go back to Church for the sake of their good Mother that worry's about them. And another intention is for a man who undertook some work to have a success.

Inclose you will find two dollars and will you please have the boys and yourself say a prayer for my intention, **and if I get what I want I will send you some more money.** S. C. M.

Enclosed find check for five dollars, one dollar for renewal of subscription to the News Boys' Journal and four dollars promised St. Anthony **for a favor granted.** I will send more later. **Please pray that my husband may obtain a position as we need it.** A. B.

Some time ago I wrote to you to get your boys to pray for a special favor. If granted I will send you fifty dollars. I enclose herewith five dollars and ask you to remind your boys to pray for me.

P. S.

Isn't it a burning shame that the U. S. Government should have been criminally prosecuting me for two years, putting me to great expense, trouble and humiliation, *because I REPRINTED a portion of a papal textbook*, and should allow these cheats and swindlers to ply their nefarious trade, *through the mails*, without the slightest interference?

The New Orleans Lottery was a legitimate, honorable business, compared to this Saint Anthony method of plucking the idiotic dupes of Italian trickery.

The magazine of Our Blessed Lady of Victory published at Lackawanna, New York. I quote from the April 1914 number.

Our Blessed Lady of Victory often sends her true servants favors which she knows they desire but do not specify, because they pray in her honor each day and constantly ask favors for themselves and others. Pray to her always, and ask favors of her for those who seem to be beyond spiritual help.

PETITIONS.

We have received a great number of requests from our Solicitors and Members and can publish only a few of them, but have deposited them upon the Altar at the feet of Our Blessed Lady of Victory, in our Chapel, and while all will pray fervently that they may be granted, we shall not neglect to make a daily Memento in Holy Mass for the same intention.

For success.
For the sick.
Cure of deafness.
For a wayward boy.
To know a vocation.
For six special favors.

The sale of three farms.

To recover money loaned.

To overcome nervousness and timidity.

For a young man whose mind is affected.

For the most abandoned soul in purgatory.

The early settlement of an unpleasant matter.

That a daughter may be cured of deafness.

Success in renting rooms and means to keep out of debt.

The grace of a happy death for all those in their agony.

To lead a good life and to overcome a taste for strong drink.

That a husband may overcome the drink habit and recover his position.

That a lady may have good health and be relieved of a growth under her chin.

That a sister may give up a Protestant companion and not marry outside her faith.

For the virtues of silence and humility in a member striving for Christian perfection.

That a young man might stop using profane language and return to the Sacraments.

Forgiveness and God's blessings for an unhappy friend who was married outside the Church.

That a priest may recover his voice, have better health and be able to remain in his parish.

That a gambler may find honest work, and that he and his wife may return to the practice of their religion.

A favorable settlement of a business affair, better health for a wife and mother, and work for a father and son.

That a father may become more generous in supporting his family, and more conscientious in the practice of his religion.

That a young man may become sober, sensible and industrious, and receive grace to attend the sacraments and become a practical Catholic.

A lady writes to thank our Blessed Lady for a favor received during the Christmas Novena: "We were in great fear that the music for our Christmas Mass would be a failure, and I asked our Blessed Lady to assist us. A very unexpected thing happened Christmas Morning when an able violinist offered his services. The music was considered very good, and we thank our Blessed Lady."

A lady announces: "In answer to a mother's prayer and the intercession of Our Blessed Lady of Victory our home has been blessed with a little daughter. She is named in honor of our Blessed Mother and we hope and pray she will grow up to be a good child of Mary."

A lady writes: "I was annoyed with a lump in my side and the doctor said I would be obliged to undergo an operation. Thanks to Our Lady of Victory after appealing to her the lump disappeared. I desire to have this wonderful favor made known, so kindly give it space in The Annals."

"Some time ago," writes a lady, "I united with you in the Grand Novena in August. I wished our Blessed Lady to intercede for me that I might obtain a position as teacher, and my prayers were answered in a surprising manner, for I never expected to obtain the splendid place I now have."

From a grateful student: "Dear Father: This winter I joined in a novena praying that I might pass a difficult examination, and thanks to Our Lady of Victory I have been very successful. I shall always believe in her wonderful power of intercession. We have received many favors which I know are due to her assistance."

In the Life of Benito Jaurez, by Ulick Ralph Burke, page 97, we find that there were 2,000 nuns and 1,700 monks who in the name of the Italian pope had robbed that starved land of Mexico to the extent of *ninety million dollars*, the income from which was annually divided between these vampires and the great Horse-leech at Rome.

According to Mr. Gaulot, the entire landed property of Mexico in 1849 amounted to $849,000,000, of which the Italian church had grabbed $270,000,000. Of the personal property, the priests had seized $150,000,000. This would be about one-third of all the wealth of the country, practically the same proportion that they had swallowed in England and in France before the wrath and disgust of the people brought on a sweeping confiscation of this knavishly gotten loot—loot taken from the superstitious by hypocrites who used the name of God to despoil their mental slaves. (Life of Maximilian, by Gaulot, pages 103-5.)

In 1846, Waddy Thompson, who had been Minister Plenipotentiary from our Government to that of Mexico, published a book of "Recollections," dedicated to the Hon. W. C. Preston of South Carolina. On page 39, he describes the gold and silver balustrade in the Cathedral of Mexico City—handrail, images, balusters, &c.—not less than 300 feet; and the altar of solid silver covered "with a profusion of ornaments of pure gold," worth many millions of dollars.

"As you walk through the building, on either side there are different apartments, all filled from the floor to the ceiling, with paintings, statues, vases, huge candlesticks, waiters and a thousand other articles made of gold or silver."

He then says that the more valuable treasures are stored away in chests and closets. As this church was only *one*, out of sixty or eighty in the capital, he wondered what must have been the aggregate riches of the clergy in Mexico City, and in all the numerous provincial towns where the churches were stuffed with accumulated loot.

He adds—"But the immense wealth which is thus collected in the churches, is not by any means, or even the larger portion, of the wealth of the Mexican church and clergy. They own very many of the finest houses in Mexico and other cities, (the rents of which must be enormous) besides valuable real estates all over the Republic.

Almost every person leaves a bequest for masses which constitute an incumbrance upon the estate, and thus nearly all the estate of the small proprietors are mortgaged to the church."

He estimates these at $50,000,000.

Says Waddy Thompson, who studied the papal Horse-leech at close quarters—

"As a means of raising money, I would not give the single institution of the Catholic church *of masses and indulgences* for the benefit of the souls of the dead, for the power of taxation possessed by any government."

"All religions and superstitions have their priesthood and their priestcraft, * * but of all the artifices of cunning and venality to extort money from credulous weakness, there is none so potential as a mass for the benefit of souls in purgatory."

Exactly so! These cunning and greedy shaven-heads of Rome first create an imaginary near-hell; they then people it with imaginary souls in imaginary torment; and then they demand actual cash from credulous idiots, who have been educated out of their common sense, and who pay a swindler to work an invisible miracle, to-wit—the release of the imaginary soul from the imaginary torment of a non-existent purgatory.

It never occurs to these educated idiots, dolts, pigs, that a human being who *can* pray a suffering soul out of state of agony, and who will not do it, *unless paid in hard money*, is at least as much of a Devil, as the Lucifer who bosses the purgatorial fires and furnaces.

(TO BE CONTINUED.)

Jaybird—A Mother's Heart

Mitchell O. Ellis

WHY he came to the ranch, we did not know: and, strangely enough we wondered why. With most men we simply knew they were there and were content that they had come, impelled by that nameless fate that often brings together so many like men from so many different places.

But this man was striking in too many ways not to be noticed among the bunch of men that always are about a ranch.

Tall, straight and lithe, his figure was that of a knight. With a large head, bluish-gray eyes, and delicate features, he would have been handsome had not the endeavor in that direction been compromised by the excessive squareness of his jaw.

His language was most exact, and he appeared not without a knowledge of books. Too, his manners were those of a gentleman. With the few women at the ranch he was a perfect, noble. Straight-forward, reliant, delicate, he would have graced the best of company anywhere.

Strangely, his evident superiority in these matters failed to awaken envy. With the boys, he was one of the boys. Nothing could offend him. Indeed, he was so witty, prankish, skillful, upright and pleasant with all, we saw in him the lion the women thought him to be.

Added to these things were some oddities that deepened our interest in him.

Occasionally, at work, he would stop and look away abstractedly, with a wild, hard, stare in his eyes, muttering to himself; his iron jaw would snap like a wolf trap and he would go on as though nothing had occurred. He refused to bunk with any of us, and twice when I found him alone he was crying desperately with his face in his arms. While usually inviting companionship, at times he insisted on being alone. The coming of an occasional keg of beer to the ranch was an event to most of the boys: he never tasted it. He insisted on being paid in money instead of by check, and, unlike the rest of the hands, he never went to town.

None the less, he got on well. When the "straw-boss" quit, his place was given to "Jaybird," as we called him from his gayety. The ranchman rejoiced in the endless industry and skill of his new foreman, and often abandoned the ranch to him for weeks at a time.

Months passed and the mystery of the man was unapproached. Once when we hinted our interest in whence he came and why, he shelved us by saying: "Men are coming to care little about a man's past or what his hopes for the future are. His ability to do the thing at hand, whether it be to drain a bog or plan a bank—that is the thing they ask about."

Thus his secret, if he had one, remained untold.

* * * * * *

It was in July. The midday sun poured down a dead, dry, blistering, suffocating heat. No breeze arose to dispel the dust raised by an occasional foot or wheel that passed the road leading to the ranch.

Along this road for a good many hours, a solitary woman had taken her way. Bent, withered, dim-eyed, you would have guessed, if you guessed aright, that she was not under seventy years old. Dressed in smooth, plain black, pausing now and then for a sigh or asthmatic cough, she was a forlorn figure indeed.

"There it is, there it is!" she cried at length. "The ranch house. A mile more'n I'll be there." Then with a glance backward, "It's twenty-five miles I've already come, I wonder if I can stand another one. O Lord, O Lord, will I ever get there in time?"

* * * * * *

We had finished our dinners and sat smoking at the bunk-house door. Jaybird, in the midst of a performance for our diversion, suddenly stopped, while the hard, glassy look fixed in his eyes and his jaws came together with the familiar snap. In a moment he rushed toward the ranch house. We arose and followed with our eyes in time to see him seize in his arms, a frail, black bundle that had come from some unknown direction.

We heard only a little that passed. "O George," we heard her say, "I begged you not to begin it. But now it's done, a mother's heart 'll make her do all she can." And again, "They'll do it, O, they'll do it. I heard 'em say so this morning, so I come all the way to tell you."

"If they'll give me a very few minutes—" we heard him say. Then, running to his bunk and out again, he explained to the ranchmen that he had business that called him at once, and that he would not be back before night. Then, kissing the woman, he hastened away, while she fell fainting to the ground.

She did "get there in time."

Returning from our work that evening, we were met by three horesmen with pistols in their belts. In answer to their inquiries we told of Jaybird and his departure.

"A bad fellow," one of them said. "We must have him,—and the reward. He's wanted in W—— for five robberies and two murders. A bad fellow, indeed."

His little, frail mother had learned of his whereabouts, and, in some mysterious way, that they were planning to capture him there. Accordingly she had walked the entire distance from her home, twenty-six miles away, in order to give him warning. With several hours start, he bade fair to give them a hearty run.

While we smoked that night we divided our attention between Jaybird and the woman who lay in the ranch house almost dead from exhaustion.

"She spoke of a mother's heart," I said.

"Yes," said the ranchman. "I guess it's a mother's heart that made her do it. And I guess that's the same, about, in high and low alike, and all the world around."

My Ship

John Joseph Scott

My ship o' love fared on life's sea
An aimless scraft, and running wild,
But when it reached the heart of thee
In peace it anchored, unbeguiled.

Destruction of the Inquisition in Spain

IN 1809, Col. Lehmanowsky was attached to the part of Napoleon's army which was stationed in Madrid. And while in that city, said Col. L., I used to speak freely among the people what I thought of the Priests and Jesuits, and of the Inquisition. It had been decreed by the Emperor Napoleon that the Inquisition and Monasteries should be suppressed, but the decree, he said, like some of the laws enacted in this country, was not executed. Months had passed away, and the prisons of the Inquisition had not been opened. One night, about 10 or 11 o'clock, as he was walking one of the streets of Madrid, two armed men sprang upon him from an alley, and made a furious attack. He instantly drew his sword, put himself in a posture of defence, and while struggling with them, he saw at a distance, the lights of the patroles,—French soldiers mounted, who carried lanterns, and who rode through the streets of the city at all hours of the night, to preserve order. He called to them in French, and, as they hastened to his assistance, the assailants took to their heels and escaped, not however before he saw by their dress that they belonged to the guards of the Inquisition.

He went immediately to Marshal Soult, then Governor of Madrid, told him what had taken place, and reminded him of the decree to suppress this institution. Marshal Soult replied that he might go and destroy it. Col. L. told him that his regiment (the 9th of the Polish Lancers) was not sufficient for such a service, but if he would give him two additional regiments,—the 117th, and another, which he named, he would undertake the work. The 117th regiment was under the command of Col. De Lile, who is now, like Col. L., a minister of the gospel, and pastor of an evangelical church in Marseilles, France. The troops required were granted, and I proceeded (said Col. L.) to the Inquisition, which was situated about five miles from the city. It was surrounded with a wall of great strength, and defended by a company of soldiers. When we arrived at the walls, I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket, and shot one of my men. This was the signal of attack, and I ordered my troops to fire upon those who appeared on the walls.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the holy office; there was also a breast work upon the wall, behind which they partially exposed themselves as they discharged their muskets. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I could not retire and send for cannon to break through the walls without giving them time to lay a train for blowing us up. I saw it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, to be used as battering rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power which they could exert, while the troops kept up a fire to protect them from the fire poured upon them from the walls. Presently the walls began to tremble, a breach was made, and the imperial troops rushed into the Inquisition. Here we

met with an incident which nothing but Jesuitical effrontery is equal to. The inquisitor general followed by the father confessor in their priestly robes, all came out of their rooms, as we were making our way into the interior of the Inquisition, and with long faces, and their arms crossed over their breasts, their fingers resting on their shoulders, as though they had been deaf to all the noise of the attack and defence, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying, "*Why do you fight our friends, the French?*"!

Their intention, no doubt, was to make us think that this defence was wholly unauthorized by them, hoping, if they could make us believe that they were friendly, they should have a better opportunity, in the confusion of the moment, to escape. Their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners. We then proceeded to examine all the rooms of the stately edifice. We passed through room after room; found all perfectly in order, richly furnished, with altars and crucifixes, and wax candles in abundance, but could discover no evidences of iniquity being practised there, nothing of those peculiar features which we expected to find in an Inquisition. We found splendid paintings, and a rich and extensive library. Here was beauty and splendor, and the most perfect order on which my eyes had ever rested. The architecture, the proportions were perfect. The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those horrid instruments of torture of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us that they had been belied: that we had seen all; and I was prepared to give up the search, convinced that this Inquisition was different from others of which I had heard.

But Col. De Lile was not so ready as myself to give up the search, and said to me, "Colonel, you are commander today, and as you say, so it must be: but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please, colonel," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished. When the water had been poured over the floor, much to the dissatisfaction of the inquisitors, a careful examination was made of every seam in the floor, to see if the water passed through. Presently Col. De Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through fast, as though there was an opening beneath. All hands were now at work for further discovery: the officers with their swords, and the soldiers with bayonets, seeking to clear out the seam and pry up the slab; others with the butts of their muskets striking the slab with all their might to break it, while the priests remonstrated against our desecrating their holy and beautiful house. While thus engaged, a soldier, who was striking with the butt of his musket, struck a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale as Belshazzar, when the hand-writing appeared on the wall; they trembled all over. Beneath the marble slab, now partly up, there was a stair-case. I stepped to the altar, and took from the candlestick one of the candles four feet in length, which was burning, that I

might explore the room below. As I was doing this, I was arrested by one of the inquisitors, who laid his hand gently on my arm, and with a very demure and holy look said, "My son, you must not take those lights with your bloody hands, they are holy."—"Well," I said, "I will take a holy thing to shed light on iniquity; I will bear the responsibility!" I took the candle, and proceeded down the staircase. As we reached the foot of the sairs we entered a large square room, which was called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was one elevated seat called the Throne of Judgment. This the Inquisitor General occupied, and on either side were seats less elevated, for the holy father when engaged in the solemn business of the Holy Inquisition.

From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice: and here such sights were presented as we hoped never to see again.

These cells were places of solitary confinement, where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings, and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, while of others nothing remained but their bones, still chained to the floor of their dungeon.

In other cells we found living sufferers of both sexes and of every age, from three score years and ten down to fourteen or fifteen years—all naked as when born into the world! and all in chains! Here were old men and aged women, who had been shut up for many years. Here, too, were the middle aged, and the young man and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness. They were exceedingly anxious to bring them out to the light of day; but Col. L., aware of the danger, had food given them, and then brought them gradually to the light, as they were able to bear it.

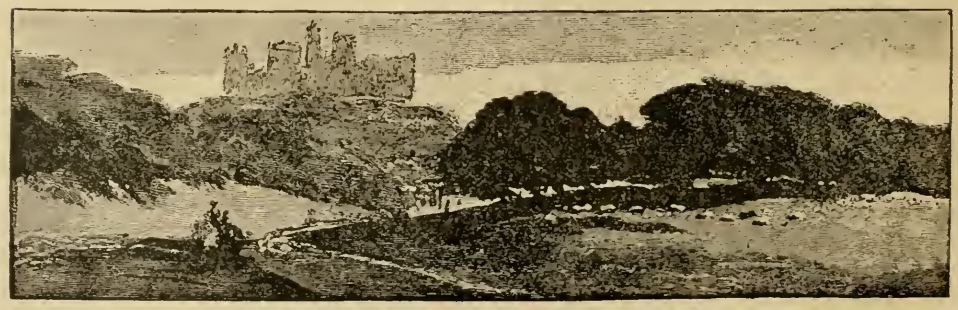
We then proceeded, said Col. L., to explore another room on the left. Here we found the instruments of torture, of every kind which the ingenuity of men or devils could invent. Col. L. here described four of these horrid instruments. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms, and body, were broken or drawn one after another until the victim died. The second was a box, in which the head and neck of the victim were so closely confined by a screw that he could not move in any way. Over the box was a vessel, from which one drop of water a second fell upon the head of the victim—every successive drop falling upon precisely the same place on the head, suspended the circulation in a few moments, and put the sufferer in the most excruciating agony. The third was an infernal machine, laid horizontally, to which the victim was bound; the machine then, being placed between two beams, in which were scores of knives so fixed that, by turning the machine with a crank, the flesh of the sufferer was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful

woman, or large doll, richly dressed, with arms extended, ready to embrace its victim. Around her feet a semi-circle was drawn. The victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open; its arms clasped him, and a thousand knives cut him into as many pieces in the deadly embrace.

Col. L. said that the sight of these engines of infernal cruelty kindled the rage of the soldiers to fury. They declared that every inquisitor and soldier of the inquisition should be put to the torture. Their rage was ungovernable. Col. L. did not oppose them; they might have turned their arms against him, if he had attempted to arrest their work. They began with the holy fathers. The first they put to death in the machine for breaking joints. The torture of the inquisitor put to death by the dropping of water on his head was most excruciating. The poor man cried out in agony to be taken from the fatal machine. The inquisitor general was brought before the infernal engine called "The Virgin." He begged to be excused. "No," said they, "you have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks, and with these pushed him over the deadly circle. The beautiful image instantly prepared for the embrace, clasped him in its arms, and he was cut into innumerable pieces. Col. L. said, that he witnessed the torture of four of them—his heart sickened at the awful scene—and he left the soldiers to wreak their vengeance on the last guilty inmate of that prison-house of hell.

In the mean time it was reported through Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. And oh, what a meeting was there! It was like a resurrection! About a hundred who had been buried for many years were now restored to life. There were fathers who found their long lost daughters; wives were restored to their husbands, sisters to their brothers, and parents to their children; and there were some who could recognize no friend among the multitude. The scene was such as no tongue can describe.

When the multitude had retired, Col. L. caused the library, paintings, furniture, &c., to be removed, and having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults beneath the building, and placed a slow match in connection with it. All had withdrawn at a distance, and in a few moments there was a most joyful sight to thousands. The walls and turrets of the massive structure rose majestically towards the heavens, impelled by the tremendous explosion, and fell back to the earth an immense heap of ruins. The Inquisition was no more!—*Phil. Christ. Obs.*



What Is Prosperity?

James W. Lee, D. D.

IF we are really to prosper, every faculty and side of ourselves must increase in due proportion. To grow in mere physical strength beyond certain limits is not prosperity; it may be a calamity. To increase simply in knowledge is not prosperity; it may crowd our minds with learned furniture at the expense of our hearts. To advance merely in worldly goods is not prosperity; they may serve to imprison our souls. The only genuine prosperity we can know is the all-round kind in which every side of our beings can share. If we are to prosper throughout the length and breadth of ourselves, our bodies minds and spirits must be kept in touch with the various levels of reality upon which they depend for health.

One-half of every person is outside himself. The eye inside is one-half of vision; the light outside is the other half. The lungs inside are one-half of breathing; the air outside is the other half. The intellect inside is one-half of knowledge; the truth outside is the other half. The will inside is one-half of righteousness; the law outside is the other of a complete man; God in Jesus Christ outside is the other half.

One-half of the whale is fish; the other half is ocean. If the fish half and the ocean half are not kept in constant relation, the one with the other, the whale loses its life and the ocean loses one of its hugest denizens.

It is the part of common prudence for every one to keep all the halves of a first-class man inside himself in perpetual commerce with all the corresponding halves outside himself. A blind man provokes our pity because the ocean of light outside can find no response from the ball of vision inside.

But the most pitiable specimen of the human species under heaven is an immortal being living his life in the very heart of the glorious, eternal, loving God, as obvious and irresponsive to His radiant, magnificent presence as a blind man is to the white and gorgeous glory of the light.

Think of a lakelet in the neighborhood of the sea, if it were conscious,

JAMES W. LEE, D. D.

throwing up barriers of junk, weed and sand to keep from its diminutive pinch of water the health and grandeur and vast sweep of the ocean! But imagine the imbecility of such a thimbleful of sea, having separated itself from relations with the mighty deep, coming to be satisfied with stagnation, green scum and disease, with the waves and joy and inspiration from all the great

waters appealing ever for entrance into its little miserable heart! Such a lakelet by the oceanside, trying to shut the health of the deep from its heart, is no more foolish than a human being trying to shut God out of his life.

But God does not leave us, even if we do not welcome Him with uplifted and wide-flung gate, as a King, into our lives. He continues to penetrate the atmosphere around about us and tries to reach us often without our knowing it, and if we baffle Him here and everywhere else and so fill our lives with the pursuit of gain and of pleasures, still how true it is He continues to say: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in and sup with him and he with Me."

Bakeries are institutions created by physical hunger; schools are institutions created by intellectual hunger; churches are institutions created by spiritual hunger. To neglect any one of these is to starve the side of ourselves it was established to furnish with supplies. Bakers would be amazed enough to go crazy, if all at once the people ceased to call for bread to feed their bodies on; teachers would be dumfounded, if all at once the children ceased to appear at school for instruction to feed their minds on; what must the preachers think when they see the people ceasing to come to church for comfort and inspiration and strength to feed their immortal souls on? Just as bakers and teachers know, when their customers desert them, that the people are starving for lack of bread and knowledge, so the preachers must know, when they see the people turning away from the house of God, that their souls are perishing with hunger.

It is sad to see starving bodies: it is pathetic to witness shriveled minds, but the most pitiable thing we can behold is the child of God whose soul has been kept from the source of supplies until it is pinched into utter weakness and lifelessness. God never could have loved the world enough to give His only begotten Son to be its life had it not been that human beings are more than animals with bodies, or more than intellectual machines with minds. What moved God to encircle the earth with the climate of heaven is the deep and everlasting fact that we are immortal spirits, created in His image and bearing in our mysterious personalities the marks of our divine lineage.

If we are really to prosper as a people we must neither neglect the bakery, from which we get our bread, nor the school, from which we get our knowledge, nor the church, which is the body of Christ, from which we get our spiritual inspiration and strength.

Around us for equipment, furnishment and inspiration are the contributions made by all past ages. We are on the top of the centuries and from the latest link in that human chain which extends backward, to the time when our ancestors first began the awful struggle of subduing the forces within them and the elements without them. To make possible what is ours today, martyrs have agonized, patriots have given their lives and prophets recorded their visions. The ages have placed unlimited assets to our credit, but we can only draw on them as we are willing to pay for them by attention, intelligence, discipline, and strenuous living.

We should not permit ourselves to be brow-beaten into the supposition that we are not of value. In the direction of service we can pay the debt we owe for all that the world has done for us, and in this direction find the shining way along which the noblest of our race have walked and labored and triumphed.

Masonic Brotherhood Made Light of the Dangers of War

Bertie Norrell

IN the year 1864, at the battle of Rasaca, Georgia, the lines of Sherman's and Johnsons' armies had fallen back a short distance, in order to allow the weary men a breathing spell.

In the space between, lay the wounded, the dying, and the dead of both sides. Moaning and groans could be heard.

During this breathing period, as the soldiers rested; suddenly a sound was heard to proceed from out of the midst of the wounded on the field.

A Confederate soldier, a member of the Forty-First Georgia Regiment, started up from his position on the ground.

Some one warned him, "Look out! You will be shot!"

He did not hesitate or stop. He said: "I am going!"

Away he hastened, taking with him his canteen of water.

When he returned, he had left the canteen with a wounded Federal, who, with both legs almost severed below his knees, lay helpless. Not a shot had been fired.

The cry given by the wounded man, was a Masonic distress signal.

Healths

Ralph M. Thomson

Some lift their glasses to their lips and sing
The fame and glory of that epoch when
Mothering Nature, spouse of hopeful Spring,
Gives cradling earth the flowered leas again.

Some fill their crystal goblets to the brim,
And, free of care and innocent of wrong,
Toast the dreamy Summer, when zephyrs hymn
Low madrigals, to waft the world to song.

Some pour into their cups the sparkling wine,
And pledge the health of dale and mountain-side,
When stirruped Autumn, robed as one divine,
Awaits the bulging Echo's call to—ride!

But I drink to that season of good cheer,
When souls are trothed to Christmas—souls unknown;
For then it is, of all the rythmic year,
That hearts love most, and for love's sake alone!

Editorial Notes and Clippings

BY reason of the temporary residence of his father in Virginia, Woodrow Wilson was born there and was palmed off upon the South as a Southern man. In fact, he is a Northern man, by blood, lineage, tastes, habitudes and character. Not only that, he is a Northern man of the cold, calculating, guileful type—not like the big-hearted Webster, nor the passionate Beecher, nor the frank, manly Tom Reed; nor of the lovable and refined Oliver Wendell Holmes.

Woodrow Wilson has the narrow head of a Puritan, and the mind of a Cotton Mather—who hanged witches at Salem to save his own soul in Heaven.

Some day when you have nothing much to do, and don't feel like doing it, you should read Cotton Mather's book, "Wonders of the Invisible World," and should form in your own mind a picture of Cotton Mather's mind.

Having done this, you might utilize what vigor you still possess, by imagining Cotton Mather as having been accidentally born in Virginia, where there are no witches to hang, and where the F. F. V.'s have long forgotten what it was all about. This will give you an idea of Woodrow Wilson.

Please don't understand me as reproaching Woodrow Wilson for having been accidentally born in Virginia, of Northern causes and antecedents. I admit that it was no fault of his. Nevertheless, he should not have claimed in the South that he is a Southerner.

Your to-the-manner-born Southerner always rides a horse, and sometimes rides a hobby. I have myself done both, and am therefore speaking from personal experience. But this angular person, Woodrow Wilson, neither rides horses, nor hobbies. On the contrary, he is a political cob that others ride; and the comical part of the performance is that he never knows that he is the hobby that gets ridden, instead of the equestrian that gets the ride.

Bryan tried to ride a horse when he first became Secretary of State. Pictures were taken of William Jenkins B., in which he made noble efforts to look at ease in the saddle. But the horse was manifestly uncomfortable, and the pictures soon ceased to appear in the papers.

As to Wilson, he never even tried, having been discouraged no doubt by the doleful appearance of Bryan.

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This graceful prelude brings me logically to the fact that the Harvester Trust, the Morgan-Guggenheim-Rockefeller plunderbund, and the Italian church seem to have been taking a joy-ride on our accidental Virginian, Woodrow Wilson.

They never give him a rest, a vacation, or a furlough. They ride him, *all* the time.

It would serve no useful purpose perhaps to revive the painfully depressing subject of Tariff Reform. Only a few straggling survivors remember that Waterloo-day, of March 1909, when the hard-pressed heroes of the Stand-pat Republican party—Cannon, Payne and Dalzell—were wishing loudly that night or Blucher would come; and who, looking to the left of the fateful field, saw twenty-three noble Bluchers double-quicking to the relief.

Need I say that those 23 noble Bluchers were rock-ribbed Democrats, led by that valiant Tammany Roman Catholic warrior, Fitzgerald?

Out of the noble twenty-three, my own dear State of Georgia furnished *five*, the immortal names being Brant-

ley, Livingston, Howard, Lee and Edwards.

These noble, rock-ribbed Democrats saved the day for Stand-pat-ism, as the veteran patriot, Joe Cannon, himself acknowledged in his famous speech to the Knife and Fork Club of Kansas City.

Without the aid of these noble, rock-spliced Democrats, it would have been impossible for the patriotic Cannon to have again secured the steam-roller Rules which enabled him to steam-roll the Payne-Aldrich bill through Congress—a glorious triumph of Tariff Reform which gave Senator Aldrich a few more sinful millions on rubber goods, the Guggenheims a few more millions on smelting industries, the Rockefellers a few more hundreds of millions on coal and oil, the Steel Trust a few more hundreds of millions on the varied products of Pennsylvania.

It was a glorious victory. It doubled the cost of living to the people who found it hardest to earn enough to eat and to wear. It taxed the poor man's overcoat 250 per cent, and his blanket 180 per cent; and it tempered the wind to the shorn lamb of aristocracy by touching lightly the silk hat of the bond-clipper, the champagne of the wine sipper, and the silken tissues in which the nymphs of Fashion coyly disclose their charms.

Alas! it is breath wasted to dwell upon those matters now. They are old. The dead have buried their dead. The Potter's Field is the forgotten book. The sob of yesteryear, and the cry of the swimmer whose strength gave out far from shore—they are old. It is in bad taste to speak of them now, for the wicked Republicans have gone out of power and we virtuous Democrats are supreme.

Did we Democrats denounce President Taft for vetoing some measures which would have lessened the profits of Capital and the burdens of Labor? We did. Have those vetoed measures ever been put up to our accidental Virginia F. F. V., Woodrow Wilson? No. Why not?

Because we did not wish to embarrass our President by interrupting the joy-ride that the Trusts were having on him.

He had promised them the ride, and has given it to them.

The almost incomprehensible profits of Capital have not been lessened by the Wilson tariff. The almost incredible burdens of Labor have not been lightened by the Wilson tariff.

What the tariff *was*, it remains, in every essential effect upon the consumers of Trust-made goods.

The fabulous riches of Special Privilege continue to accumulate in the hands of the few. The countless hosts of unemployed, debt-ridden, destitute human creatures at whose expense Special Privilege have been granted, continue to grow like storm-bearing thunder-clouds; and, *right now*, the richest scoundrel that was ever enriched by the heartless laws of Special Privilege, *is guarded by negroes, to keep white men and women from tearing him to pieces!*

The enriched scoundrel to whom I refer, is John D. Rockefeller; and he is not a bit worse than other rich scoundrels of the same sort, the Morgans, Bakers, Guggenheims, Goulds, Garys, Schwabs, Carnegies, Vanderbilts, &c.

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How can anybody explain the nomination of Steel Trust and Morganized bankers to take control of our Money System?

Why should Jones of the Harvester Trust be indispensable to our accidental Virginian, Woodrow Wilson? Is it because the Harvester Trust helped to finance Wilson's campaign?

It will be remembered that William Jenkins Bryan went up and down the country, just before the elections of

1912, assuring mankind that while some of the tainted dough of the Harvester Trust had been inadvertently accepted by certain untutored members of the Democratic Purity League, said tainted dough had been returned to the sinful Trust, with proper words of rebuke, repudiation and patriotic protest.

Nevertheless, we find that when McCormick, of the Harvester Trust locates a winter home, he not only selects the same State as Bryan; but, by a singular coincidence, selects the same city; and, bless goodness! the same boulevard!

Apparently the same channels that great minds are said to run in, are equally navigable by great purses. Bryan and McCormick as neighbors in Miami, Florida, make a fine team—like that of Roosevelt and Perkins in the Bull Moose Zoo.

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When John Burke was governor of North Dakota, one of his brothers was Assistant General Agent of the International Harvester Company, at Fargo, N. D.

This brother of ex-governor Burk was promoted by the Harvester Trust at about the same time that the ex-governor was appointed Treasurer of the United States.

Another of these Burk brothers was appointed by President Wilson to be Collector of the Port of Portland, Oregon. All three of these Burks are Roman Catholics.

Inasmuch as the Government has a suit pending against the Trust, these Burks are in position to pull all together for the management, which in some places displays such hatred of Protestants that Masons, in its service, dare not wear their badges.

Here again, we find some faint evidences of the endearing relations that exist between the Harvester Trust and the accidental F. F. V.'s of Virginia.

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One of the numerous anomalies of recent American politics is the suddenness with which we discover undeveloped resources in the way of Great Men who are seen to be immediately and pressingly necessary to the upper world of Governmental affairs.

You cannot have forgotten the unforgettable Cabinet of the robust altruist, President Taft. You cannot have forgotten how it dazed you when Dick Ballinger had the bushel taken from over his previously obscured light.

Nor can you have wholly lost the feeling of wonderment which possessed you when you saw that one George Wickersham was appointed Attorney-General, and learned that George was law-partner to one of Taft's altruistic brothers, and that this brother was attorney for the patriotic Sugar Trust—one of whose devotees in Congress (in 1893) was no less an altruist than William Jenkins Bryan.

But all of these sudden discoveries of hidden political riches shrink by comparison to Paul Warburg, the most recent rare bug from whose scintillant exterior and radiating interior the chip has been lifted by those patriotic powers that joy-ride our accidental Virginian, Woodrow Wilson.

Only a few months ago, we were ignorant of the very existence of Paul Warburg. Like the Isthmus of Darien and the boundless Southern Sea, Paul was calmly waiting until some heaven-sent Balboa should climb that tall peak in national politics and discover him in all his majestic proportions.

Suddenly his name broke upon our startled ears. *Paul Warburg!*

Where had we heard that name before? We scratched our scalps, just back of the ear, as all puzzled mortals do—a trait which we inherit from our remote Simian forbears.

Then, we seemed to remember that Paul Warburg was a European descendant of Shem—the father of Shem being the convivial person who drank

too much grape juice, but who, notwithstanding, knew how to escape the fatal consequences of too much water.

Paul Warburg, then, was a European Hebrew, not necessarily related in any shape, form or fashion to the Rothschilds the Schiffs, the Kuhns, the Guggenheims, the Belmonts or to Oscar Strauss. He—that's Paul, you know—merely consented to co-operate with Senator Nelson Aldrich and other American patriots to lend his aid in the framing of a new Money Law which would forever fasten the Hebrew theory of finance upon a misguided Gentile world, legalize the Gold Standard, and thus hand over to the Divine Right few of High Finance the power to govern nations by means of their debts.

Paul Warburg was one of the Magi who had come to know that when nations plunge into debts which cannot be paid in gold—*for the simple reason that there isn't enough gold to equal the interest on the debts*—the keen men of finance who have the bulk of available gold will rule the rulers, farm the farmers, boss the bosses, dominating dynasties and owning peoples without the clumsy processes of chattel slavery.

Paul Warburg was an unnaturalized foreigner. THREE YEARS AGO. Yet, we discover with giddy suddenness that he is absolutely necessary to the international stability of our financial system: and that, unless he is made governing member of our new Currency System, our credit in Europe will be irretrievably ruined.

Paul Warburg, we find, belongs to the firm of Kuhn, Loeb & Co. which Jacob Schiff belongs to: and Jacob was the banker who was so powerful in New York as to send a pauper Jew to the penitentiary for 36 years, because the destitute Israelite entered the domicile of Mortimer Schiff, son of Jacob.

In all of this, the fake tariff-reform which has not reformed: the Money Trust which has intrenched itself, nationally and internationally: the Special Privilege which uses the Government to evolve Aristocracy and perpetuate Class-rule; the selection of real rulers by those who never face the people, but who dictate to public men through the newspapers and the banks, you can see that such Presidents, as Taft and Wilson, are mere dummies and puppets, allowed to play golf and to prattle in platitudes on public occasions but who are in effect nothing more than automatons moved by unseen powers which master them more completely than a Southern planter ever mastered his slaves.

* * * * * *

"I will call the roll of my niggers at the base of the monument on Bunker Hill, if I want to!" Thus Robert Toombs was quoted. In this braggadocio quotation, the leonine Georgian occasionally reappears in Northern oratory of the ceremonial celebrant variety.

Toombs always denied having made use of the expression: but a good deal of brandy was being drunken on both sides in 1859-60; and when inflamed by some of this fire-water, Senator Toombs may have flouted some obstreperous Abolitionist in the words that yet live in Emancipation, flag-of-the-free oratory.

But what of it? The spectacle of Robert Toombs, standing on Bunker Hill, and calling the roll of his African chattels could not have amounted to very much. The English tyrants and the American patriots alike owned black slaves. In those days, there were negroes who owned negroes, to say nothing of red Indians who had their black slaves.

But the appalling change that has come upon us is this—

The slave-drivers of Special Privilege can and do call their roll of slaves

all the way from Bunker Hill to San Francisco, and from Detriot to Key West; and the head men of the slave gangs are those who fill the White House, the Supreme Court, and the Senate Chamber!

Would to God that some true man could deny this on oath, and be sure that he spoke the truth.

The Almighty alone knows with what infinite sadness I realize our degradation, its completeness and its hopelessness.

Gone forever is the Republic, the democracy for which ragged legions fought under Washington and Green, leaving upon the frozen ground, from the Carolinas to Pennsylvania, the red print of bare, bleeding feet!

Gone, forever gone! are the public leaders who lived, worked and died for the general good of humanity, for the honor of the country, and for the equitable prosperity which should gladden the huts of the poor and the hearts of the oppressed.

Once upon a time, life was a trust, a talent, an opportunity, a place of service and sacrifice. Now, we hear the young men speak of "the game." They caught the evil word from the playing of the elders.

It's all "the game." How to cheat, how to finesse, how to trump the other fellow's trick, how to sweep the stakes off the table—is "the game."

One of the craftiest, coldest-hearted politicians that ever played it, *and ruined young men by his example*, is William J. Bryan, who commenced life poor, honest and perhaps well-intentioned, but who grew weary of being out of office, sold his manhood for a sorry mess of doubtful pottage, and abandons his salaried post of duty to run around with vaudeville comedians to make another million dollars lecturing on Jesus Christ.

The next craftiest of the crafty and cold, is this Woodrow Wilson, who makes the most virtuous speeches and professions, while prostituting himself and his exalted office to the worst work that has ever been done on this side of the ocean for Special Privilege and legalized crime.

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Recently I have been corresponding with a Southern Senator on the Roman Catholic question. For obvious reasons, I will not mention his name. His infantile views are fairly expressed in the following quotation from his latest epistle to *this* Colossian:

My Dear Sir: I have your letter of the 6th. Of course, it takes a man of only a moderate education to be acquainted with the history of the old "May laws" and the fight between Bismarck and the Roman Catholics on the Rhine, and to know what Carlyle, Froude, Garibaldi, Gladstone, and others have said upon the subject. They were talking, however, to a different audience and writing for different readers than the American people. I have absolute confidence in the American people upon any grave, well-considered question, where they have had time to think; and if I thought the Roman Catholic church were up to everything that it has been suspected of I would leave it to the Roman Catholics of America themselves to thwart its designs so far as the United States is concerned.

By the way, since writing you before, I have seen Mr. Tumulty, and he says that so far as he knows there is no such thing as a "Jesuitical oath," and that if there was such a thing he would refuse to subscribe to it. He says that it is on a par with the recently exploited oath of the Knights of Columbus. This all occurred in a casual way, after a pleasant reference by me to the subject.

The time has passed by when any one church in this world can control any government founded upon the will of an enlightened people. No Catholic church and no Protestant church, and no Greek church, and no Orthodox church can do it. That time has passed for such countries as the United States, Great Britain and France. May exist elsewhere yet. In addition to the fact that the churches are pretty well balanced in membership and influence, the people who are frightened by "priest or preacher rule" for the future anywhere forget the great number of peo-

ple who do not belong, except nominally, to any church and would resent the ettempt of any church, even the one with which they affiliate or sympathize, to resume the old middle-age conditions.

Whether I am mistaken or not, that is my opinion. Upon their indifference the ecclesiastical pleas for ecclesiastical rule would fall as from an impervious shield. And yet the main resistnnce made to anything of that sort would be by the sincere and earnest members of other churches than the one seeking political control.

Very truly yours,

_____.

* * * * * *

You will notice that the essence of the Southern Senator's letter is, "No danger."

That's what the Trojans said to Cassandra when she made remarks against the Wooden Horse, which had so many armed Greeks hidden inside of it.

That's what the foolish virgin says, the evening before she ceases to be a virgin.

That's what Belshazzar said as he composed himself upon his couch to enjoy that last great historic feast of his.

That's what the wicked said when they saw Noah go up into the Ark and close the door.

That's what all the wise Protestants of England said when they removed the legal disabilities of the Jesuits and other popish traitors.

That's what the Protestant Parnell said, when he was warned that Irish Catholics, once given the land and the local control, would never stop until they got the hated "heretics" of Ulster under the feet of the Italian pope and the Irish priest.

No danger! If there are two words that are more precious than all others to the baleful lexicon of the Devil and the Italian pope, they are those two which the Protestants everywhere are using, at the instance of their own apathy and the artful promptings of the Jesuits.

With a great shout of joy, *The Sunday Visitor*, a popish weekly of great circuation, is printing Senator Ben Tillman's letter to a South Carolina lodge of the Junior Order of American Mechanics, *during the same week that the Italian pope officially orders every Roman Catholic teacher to resume the use of Saint Thomas Aquinas as a textbook.*

Senator Ben Tillman rebukes the young men of South Carolina for warning the people against popery, *and the Italian pope orders the priests to again teach all young Roman Catholics, that it is lawful to kill everybody who will not join the Roman Cathoic church.*

That diaboical doctrine is the cornerstone of the doctrine of Saint Thomas Aquinas; and hereafter, it will be the official teaching in all the Roman Catholic schools.

In God's name! will the sowing of these dragon teeth produce no crop of armed men, no chapters reeking with religious fanaticism and bloodshed?

No danger! Surely Abram Hewitt of New York was not far wrong, when he declared at a public banquet that the Southern Congressmen were the most crassly ignorant set of men on earth.

However, it was only about ten years ago that a member of the Smithsonian Institution said that there was not a single well attested case of death by snake-bite, in the history of this country. So you see, the Southern States do not produce all the d—d fools.

* * * * * *

It was not Senator Ben Tillman who wrote me the letter about Bismarck, Gladstone, Carlyle, Froude and Tumulty. Another Southern Senator did that. He is such an innocent Senator that he not only does not believe Tumulty to be a Jesuit, and does not believe there is such a thing as the Jesuit oath; but he confirmed his own predilections toward that opinion by

asking Tumulty about it. Tumulty assured him blandly that there is no such thing as the alleged Jesuit oath, and that he, Tumulty, is not a member of that much maligned order. O! the innocence of that Southern Senator —not Ben Tillfork, but the other one.

The horrible, unchristian oath, *to persecute to the utmost*, was charged upon Roman Catholic bishops, and vehemently denied, until Henry VIII. dragged it out into the open light of day, during the English Reformation. (See Burnett's History.)

The hideous oath the Jesuits take was forced into court, during the trial of "Father" Lavalette, in Paris, France.

Anyone who doubts the existence of these secret oaths of the Roman Catholic orders should read such books as Count Hoensbroech's "Fourteen Years a Jesuit," and such periodicals as *The Converted Catholic* Magazine, of New York City.

* * * * * *

Bishop Manuel Ferrando, an ex-priest, edits *The Converted Catholic*, and he declared in December 1912, that he himself had no doubt of the substantial correctness of the 4th Degree oath of the Knights of Columbus. He said that he had seen oaths of Roman Catholic secret orders that were equally barbarious in language and infernal in purpose; and that it was nothing uncommon for such devilish oaths to be signed in the blood of the fanatic who took the pledge.

I myself have thrown down the gauntlet to these traitorous and murderous Knights of Columbus, in regard to the 4th degree oath, and they have ignominiously backed out, every time.

* * * * * *

In writing to the Southern Senator who believes all that Tumulty tells him, and who sees no danger of the control of this Government by any one church, I expressed a doubt as to whether he had ever studied the subject of the Romanist Revival, which caused such profound alarm to Mr. Gladstone in his later years, which excited the wondering attention of the historian Froude, which aroused Carlyle to his masterful essay on Jesuitism, which brought a ringing note of warning from Dr. Josiah Strong in "Our Country;" and which has brought the three Kingdoms of Great Britain to the very brink of Civil War.

In continental Europe, popery has lost most in Catholic countries, and gained most in those that are Protestant. The Italian church has lost Italy, Portugal and France; but has almost won Germany and Holland!

In Great Britain, the infamous Herbert Asquith rules the Empire by reason of a foul and secret bargain with the Italian pope.

He is deliberately attempting to hand Ulster over to the wolves, the priests and the nuns being ravenous to feed on the wealth which Protestant industry has created in North Ireland.

England itself is being honey-combed with Jesuit intrigue; and the flirtation between the hierarchies—Roman and Episcopal—goes on furiously, just as the United-Church movement goes on in this country.

As to the present Administration of the United States, the man who cannot see that it truckles to Rome in almost everything that popery wants, is too blind to be worth consideration.

In Mexico, in the Philippines, in Colombia, in Nicaragua, in the A. B. C mediation, in the demands made on Carranza, in the attempts to entrap the Constitutionalists who are determined to break the power of Spanish grandees and Spanish priests, we see the all-powerful hand of Rome.

In fact, Tumulty the papal spy, *standing between a Protestant people and a pretended Protestant President*, is Rome itself at the White House—

and the worst type of Rome, because he is at once a Jesuit and 4th degree Knight of Columbus, therefore doubly a subject to the Italian pope and doubtly a traitor to this country.

* * * * * *

What right did President Wilson have to place upon General Carranza the following demand?

New Orleans.—What purported to be details of demands made by the United States on General Carranza, through which Carranza's representatives would be admitted to the mediation conference at Niagara aFlls, were given out today by Fernando Inglesias Calderon, chief of the Liberal party of Mexico, who is en route to Washington.

The traveler said the United States had demanded that all property of the Catholic church confiscated by the Constitutionalists should be returned to the church, the buildings destroyed should be paid for, that priests should be protected and that priests driven out of the country should be allowed to return to their country.

To this Carranza replied, according to Senor Calderon's statement, that the Constitutionalist laws of reform provided that all church property should go to the State when needed and also that the priests must go.

* * * * * *

That indomitable veteran Edward Edward Clayson, Sr., of the Seattle, Washington, Patriarch, says that the Gypsies are the original Prohibitionists. We quote him, as he quotes the Bible and then comments thereon:

THE GIPSIES—THE VAGABONDS OF THE EARTH.

See Jer. XXXV. 5-6-7-8-9-10.

5. "And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6. But they said, we will drink no wine: for Jonadab, the son of Rechab, our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7. Neither shall ye build houses, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9. Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab, our father, commanded us."

And the scriptures are fulfilled to the very letter, right down to this day: for the above verses are a correct description of all that the Gipsies do: they drink no wine, they have no houses, they have no fields, they sow no seed, they live in tents. They are vagrants the world over; their swarthy color bears the stamp of the Southern climes of the Mediterranean. In England, Ireland and Scotland they are quite numerous: there are different tribes of them, some being more numerous than others. They always have large caravans drawn by a span of horses. Their stock-in-trade is made up, principally, of small household utensils, such as they can easily steal at one camping place and sell at another. From the first of April to the last of October they are on the go in the country places camping on the wayside on all the highways and byways. Their horses and donkeys, and they always have a few chickens, but they never have a cow; they steal the chickens and find the horses before they are lost, and sell them at the first county fair they visit; they can always steal enough grain to feed the chickens and keep them fat and can always find a ready market for fat chickens; at every farm house, or village they come to, their women pick up some money, as fortune tellers. Many of their women are very handsome, but there are no prostitutes among them. They are very active at all country fairs, and they never visit public houses as **they drink no wine.** They are ideal prohibitionists, and they evidently are the original progenitors of the prohibitionists of the world: the American prohibitionists should feel proud of their ancestors.

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An old friend of mine, from North Georgia, spent the night with me not long ago. He spoke of attending the

Georgia Baptist Convention in Gainesville last year; and he mentioned the impression made on him when our beloved Brother, R. J. Willingham, of the Foreign Mission Board, demanded $850,000 for colleges and schools in China, Japan, Korea, India and other regions where the persistent heathen persists in sitting in darkness.

Gainesville, Georgia, is a thriving little city, in whose cotton mills many a Caucasian boy and girl of tender years, have stood at the looms all day long, breathing the heavy atmosphere of the close rooms, never beating the path to the school-house, never feeling the consecrating, refining touch of the missionary—during all these decades that the Baptist churches have been building and maintaining kindergartens, intermediate schools, colleges, and technological institutes for the yellow, brown and black children of heathendom.

God help us! None of us are over wise, and all of us are capable of becoming monomaniacs on some one idea, or some one subject; and of riding a hobby beyond the boundaries of sanity.

I remember well the day that a voluntary and courteous committee of citizens took me through the cotton mills of Gainesville, as one of the show places of the growing town. The men and the women at work, the boys and girls in the big room, the smell of oil that was heavy in the air, the lint and the dust that came drifting into the lungs, the toilet-arrangements which are so fatal to modesty and so repugnant to ordinary decency—it all rose before me again, as my visitor-friend spoke of the Baptist Convention, and of Dr. Willingham's demand for the eight hundred and fifty thousand dollars—not for North Georgia, not for the little boys and girls of the mountains, not for the pale-faced mill slaves of our own native land, but for the dusky strangers of countries beyond the wide seas!

Merciful Father! Somebody is crazy: *who it is?*

Can it be the divine command to let our little ones perish at our doors, while the ocean is white with our ships freighting charity-help to the destitute of the antipodes?

Is it the divine command to let the weeds and the brambles take possession of the minds of the children of our poor—the minds that should be planted in flower and fruit, to the future splendor of our civilization and to the glory of God?

Talk about the "Conservation of our National Resources!" What stupendous folly to save our trees, and lose our children: to save our minerals and power-sites, while the germinal vitality of a great people is permitted to run to waste through the insatiable lust of money-mad corporations!

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In this connection will you please notice that the American Red Cross Society wants to raise a fund of *twenty million dollars*, to help China protect herself from the overflow of some of her unruly rivers?

Of course, you will chip in. It's your "duty," you know.

Whenever you are in doubt about your "duty," in the matter of devoting your ducats to foreign charitable enterprises, you should consult one of the charity brokers. The fact that he will rake a healthy commission off your donation, will not influence him in the least. He knows what you owe to God; he has been sent to collect the claim: he will give you a voucher for the money, and he will perhaps not keep more than a reasonable share of the stuff for himself.

The Lord loveth a cheerful giver, and the charity-broker loves those who give largely, whether they are cheerful

about it, or not. If you will just furnish the big contributions, the charity-broker will supply the cheerfulness.

My own fixed resolve is, to save ten cents a year, from now on, to help the Red Cross Society embank those unruly Chinese rivers.

Of course, ten cents isn't much, but every little helps; and what I don't give in cash, I mean to make up in cheerfulness.

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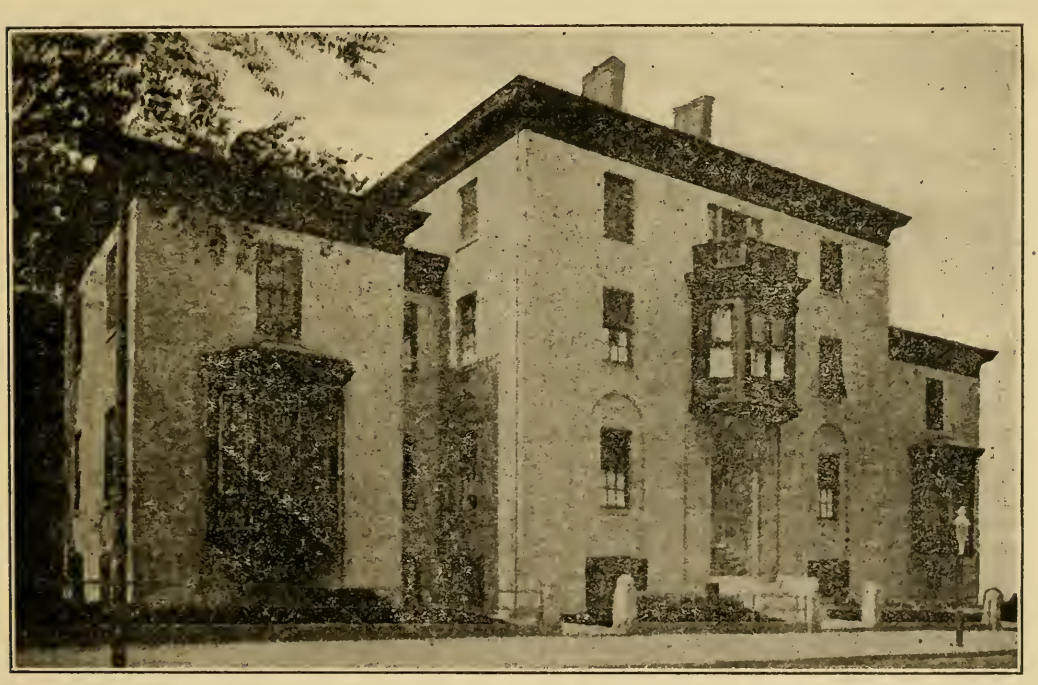
tax. As I remember it, no tribute is exacted by Uncle Sam from any citizen whose net income is less than $3,500. Consequently, *this* priest must be rolling luxuriantly in a yearly inflow of ducats which largely exceeds Windle's average.

I also find that Cardinal Gibbons, Prince of Baltimore, lives in a style that must at least equal the former splendor of Pontius Pilate. We are enabled to show our readers what a



THE HOME OF THAT VIRGIN ANCHORITE, J. CARD. GIBBONS, BALTIMORE, MARYLAND

In trying to remember what I wanted to say, I happened to recollect Windle, whose name figures pleasantly in the earlier pages of this magazine. One of that gentleman's statements is, that the average salary of a Roman Catholic priest is only $1,000 a year.

The newspapers must have been wrong then, when they published the statement that Archbishop Blenk, of New Orleans, was one of the first residents of that city to give in his Income

modest little Mary-and-Martha cottage *this* priest lives in, when he's at home. For an old bachelor virgin of a man, I would say that Brother Gibbons is pretty well lodged.

No iron bars to any of *his* windows, you'll observe. Birds can fly out, as well as fly in—which is quite a habit with some birds.

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Mr. C. A. Windle made this further statement, as you may have already

seen in the preceding pages of this issue:

While Catholics take pride in supporting their clergy, the maximum annual salary of a priest is only $1,000, while the salary of his assistant is about $33.00 per month. This money is raised by pew rent, subscriptions and volunteer contributions. He receives additional perquisites from weddings, **funeral services** and christenings, the same as Protestant ministers, **but compensation for these services depend upon volunteer action.**

While there is a fixed charge for saying mass, it is very reasonable. Low mass is a dollar, while high mass is only $5.00. **Where people are very poor, no effort is made to collect this fee.**

In view of Mr. Windle's positive statement concerning the "volunteer action" of those who pay the fees of the Roman Catholic priests, the following recent case is peculiarly appropriate:

PRIEST WINS LAWSUIT FOR FEE FOR A MASS.

Solemn Requiem Was Paid For Only in Part, and Fathers Sued for Balance.

Municipal Court Justice Stephen Callaghan of Brooklyn yesterday ordered Frank Balsito of No. 703 Elmore street to pay to the Right Rev. Thomas Taaffe, pastor of St. Patrick's Roman Catholic Church, Kent and Willoughby avenues, Brooklyn, $32.63, which was due to the pastor for a solemn requiem mass he had sung for Balsito's brother. It is the first case on record, it is said, where the Catholic Church has collected pay for a mass through the courts. The Justice who decided in favor of the priest is a Protestant.

Balsito's brother died in March, 1911, and Balsito made arrangements for the mass, which was said in the church March 16. Balsito is not a parishoner of St. Patrick's. When the fee of $50 was asked for Balsito paid $20 of it and then refused to pay the rest.

Mgr. Taaffe brought suit to recover the extra $30 and interest and won the suit by default. It is said the clergy of the city were much interested in the action and that it may lead to others. Many priests, it is said, have been cheated of their fees. Often they have advanced money to pay the choir and organist out of their own pockets and not been reimbursed.

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Mr. Windle asserted that "Low mass" is a dollar, and "High mass," five dollars; yet here we have a recent case in court where the greedy priest was paid $20, and sued for $30 more, because the regular Romanist price-list called for $50.

The priest who brought the suit of course had to prove that fifty dollars was the regular, proper price. He won his case, *on that ground.*

Now, what has Mr. Windle to say for himself?

He was not only wrong about the payment being *voluntary*, but was wrong about the scale of prices.

Will Mr. Windle tell us who the priest was that gulled him with that story about the prices and about the "volunteer action" of those who pay?

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Concerning the volunteer action of the Catholic's who "take a pride" in paying the fees of the priests, I call Mr. Windle's attention to the following news item, taken from the New York *Times* of July 13, 1914:

FIGHT AT A CHRISTENING.

Priest and Sexton Arrested After a Row in a Church.

The police reserves were called to the Roman Catholic church of St. Roccos at 9 Bedford Street in Newark, last night to quell a disturbance that took place at a christening. Father Casimir Forles, assistant pastor of the church, Nicholas Verra, the sexton and four other men were arrested and taken to the Fourth Precinct Station.

Verra was charged with striking Mrs. Tillie Moseitta in the face with a heavy brass candlestick. Father Forles was

paroled until this morning. It was said the trouble arose because the priest demanded twice what the christening party was willing to pay for baptising the child.

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Mr. Windle further said—

"No Catholic believes and no priest ever taught that payment of money could deliver souls from purgatory."

Surely, Mr. Windle must have been in a state of mental coma when he wrote that.

What else started the epoch-making fight between Luther and Tetzel, if it was not the claim of Tetzel and the pope that the Indulgences, sold by Tetzel released souls from purgatory?

It was the impudent hawking of these Indulgences, and the claims that Tetzel made for them, that set the fire of the Reformation to blazing.

The pope backed Tetzel, as all the world knows; and Luther's refusal to back down, split Europe into raging factions.

In all Romanist countries, the same doctrine is taught, today. Where it can be discreetly done, it is taught in this country, *now*.

In Mexico, the priests even make a gamble of the business, and the poor dupes of Romanism buy tickets as to a lottery. Those who draw the winning numbers are assured by the priests that the soul ticketed with that number, *has been released from purgatory!*

Will Mr. Windle deny it?

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PASTOR OF BOGLE STREET CHRISTIAN CHURCH, IN SERMON, SAYS MONEY SPENT IS OUT OF ALL PROPORTION TO GOOD DONE AND TO COST OF LIVING.

Under the sermon topic, "The Farce of Foreign Missions," Rev. Orman T. Headley bitterly denounced what he termed the graft and deception in this branch of religion, at the Sunday morning service at the Bogle Street Christian church. He quoted from several noted missionaries to support his claim that the amounts expended each year in foreign missions are out of all proportion to the real work done and to the amounts expended on more worthy work at home.

Rev. Mr. Headley took his text from Mark xvi, 15: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature." After nothing that the command was universal and as applicable today as when it was given, Rev. Mr. Headley said:

"But in this day and generation, foreign missions are farcicial, when compared to the Christ-scriptured method of missions of that age.

In America, in one of the leading denominations, there is a mission board that spends hundreds of thousands of dollars each year for foreign missions. This board is supported at great cost, and it maintains a mission yacht on one of the rivers near the Congo in Africa, in which missionaries sail up and down the river on their quest of snatching heathen souls from the burning. They are having a good time, these missionaries, at great cost to their boards, and the boards pull the money in the most part from poor, struggling congregations here in America.

The plea is made that these missionaries are making heroic sacrifices in order to save the ignorant heathen. In making their appeals for funds here in America, these foreign boards never let it be known that missionaries in their employ are sailing on a missionary yacht on the Congo rivers, and living like landed aristocrats. They make servants of the heathen, do little or no work themselves, but forget not to send home for the ducats in order that more souls may be snatched from the burning.

Rev. T. F. McCrea of the Baptist Mission Board in China wrote back to his board that mission work in China was of no avail. He reports that the "converts" only stay "converts" as long as they are on the payroll of the mission in some capacity. He reports his belief in mission work in China is an absolute failure. The board crushed his report, and he had to appeal to an independent paper for publication. Moreover, he claimed, the missionary work wasn't conducted along scriptural lines at all.

Missionaries in foreign lands get larger average salaries than do preachers here in America, and that while the cost of living is four to ten times greater here in America. A man can take $500 and go to Portugal and invest and he finds himself

well-to-do. With the same amount, a man can go to the Argentine Republic and find himself worth $2,000. In Japan a meal on the train, de luxe, costs 12 1-2 cents. In America the same meal costs $2. But when a missionary goes to Japan he has at least $1,000 for himself, $250 extra for a wife, if he has one, and each child born in his home brings another $100 from the missionary board. What preacher at home here, where the cost of living is high, gets $100 extra for each child born in his home?"

Rev. Mr. Headley quoted statements by prominent missionaries to support his contentions. Dr. Shastri, a prominent educator and traveler of India, and Prof. Satyasaran Sinha, B. Sc., M. A., S. A., Professor at the University of Calcutta, both argue the futility of American foreign missions. In closing, Mr. Headley said:

"The foreign mission system is nothing short of graft, not to say deception, as now practiced upon thousands of poor congregations in America. Money by the thousands that is needed at home to prevent our homeland becoming heathen is sent into foreign lands where it does little good except pauperizing the heathen. The good sense of people in America should begin to investigate this grafting sysetm in foreign lands and do more for the little illiterate tots on the next street, which, though not so romantic, will do hundreds of times as much good in comparison with what is spent in foreign lands."

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Supplementary to the foregoing, I quote from *The Wesleyan Christian Advocate*, Atlanta, Ga., July 17, 1914, page 7:

FOREIGN MISSION STATISTICS.

The following statistics for 1913 were taken from the report of the Home Base Committee of the Foreign Missions Conference of North America. They represent all foreign mission organizations, and educational and philanthropic agencies doing work outside of the United States and Canada: Home income, $16,458,069.67; native contributions, $3,855,286.32; missionaries, including wives, 9,785; native workers, 48,454; organized churches, 9,436; persons in full membership, 1,366,551; Sunday schools, 21,345; pupils; 1,044,039; schools, 12,944; pupils, 512,442. A missionary in Japan writes: "The Japanese post office is one of the most accommodating institutions in the world. It will do all kinds of things for you that the American post office has never dreamed of. For instance, on February 6, last, the mail carriers distributed for us throughout this province 30,000 hand bills advertising our mission work."

To my mind, those statistics are appalling, when taken in connection with the fact that organizations, throughout Europe and America are redoubling their efforts *to educate the East at the expense of the West.*

Consider the figures, a moment:

The East contributes the sum of $3,855,000, in return for which the East gets the service of school-teachers for 1,500,000 pupils; salaries for 48,000 "native workers;" 9,000 church builders; 33,000 school buildings; and such a large number of free hospitals, drug-stores, manual-training stations, free surgeons, free nurses, free dentists and free homes for the destitute, that the Wesleyan Christian Advocate, *for some cause*, omitted them entirely.

Our religion, after a century of sustained effort, has made no impression whatever upon the Eastern systems of Confucius, Buddha, and Mahomet. Eastern religions suit Eastern minds, and that is all there is to it. We cannot change the Eastern mind: therefore, we will never change Eastern religions.

Eastern peoples look upon the Roman Catholics as idolaters, because they see the images, the idols, the processions carrying the images, and the devotees bowing down before the idols.

Eastern people look upon the Protestant as confused schismatics, because there are so many different sects, each claiming to be the right one.

Above all, the Eastern mind is hopelessly befuddled by our doctrine of the Trinity. *The honest missionary will tell you so.*

The graduates from the missionary schools, keep the education and reject

the religion. They want our learning, but not our faith.

The honest missionary will tell you so.

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After all the efforts of President Tumulty to entrap the Mexican "rebels" into a truce with Huerta—rebel, traitor and assassin—the war went on until Huerta had to skedaddle.

Our Democratic newspapers are praising the American "policy." *What was it?*

That alleged policy caused a very bloody episode at Vera Cruz, because our flag was not saluted at Tampico. But the flag has not yet been saluted.

The same Democratic papers praise Huerta's bravery. *In what way did he show it?*

He lied to Madero, sold him, and killed him. Then he remained safely in Mexico City, soaking himself in brandy, while his soldiers were fronting Villa.

But Huerta never risked *his* bacon on the firing line, as Villa did.

When the Roman Catholic traps of "Mediation" failed to catch the birds Carranza and Villa, the murderous brute, Huerta fled to the protection of a German vessel, without ever having fired a shot, or faced an enemy.

That sort of man may be fearless, but that kind of fearlessness looks poor in comparison with that of Villa, who never ordered his soldiers to go where he did not go himself.

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How can Americans, possessed of robust common sense, be made believe that there is a Saint in Heaven, who, if money is paid to a Roman Catholic priest on earth, will look for and find a lost fountain-pen?

In the magazine called "St. Anthony's Messenger," published in Cincinnati, Ohio, I find the following:

New Albany, Ind., Jan. 8, 1914. Having mislaid a valuable fountain pen, and not finding it, I prayed to St. Anthony and promised him an offering if I should recover it. Suddenly it came to my mind to search for it in a certain place, and sure there it was. With sincere thanks to the "Finder of lost things," I fulfill my promise. W. H. D.

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It seems that Saint Anthony is also a nose specialist, as per the following letter in the *Messenger*:

Grand Rapids, Mich., Jan. 14, 1914. Enclosed find an offering for the poor students which I promised if I should find relief from a serious trouble affecting my nose. Thanks to St. Anthony and the poor students for their prayers in my behalf. E. J. H.

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All negroes are extremely eager to get rid of the wool on their heads, and to grow long, luxuriant hair. If ever St. Anthony turns his attention to that subject and discovers a process to lengthen the locks of colored ladies and gentlemen, some other fakers who have got rich fooling the simple Ethiopian will have to start a different swindle.

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It is refreshing to find so great a newspaper as the Philadelphia *North American*, agreeing with such magazines as this, in denouncing the new Currency Law, in the following terms:

The law was framed in mysterious conferences between Paul M. Warburg, of the firm of Kuhn, Loeb & Co., and now named by the president to be the dominating force in controlling the new system; Secretary of the Treasury McAdoo and a few men of House and Senate to whom was assigned the task of getting the measure through Congress.

The discredited and repudiated Aldrich plan of forming a great banking trust, to be controlled by a commission of Wall Street bankers, was taken as the basis of the law. The bill, as finally prepared, was a combination of as much of the Aldrich plan as was thought safe and the asset currency plan recommended year after year by the National Bankers' Association.

From the beginning the purpose of this bill was to create special privileges for the bankers and to fasten bankers' control of credit upon the business and industry of the country in such a manner that it could not be broken.

To show how effectively this purpose was carried out, it is only necessary to point out that under the new law a business man will take his note to a bank and the banker will discount it for him, if he discounts it at all, at the highest prevailing rate for credit, probably 6 per cent. The banker will then take the same note to a reserve bank, and the government will issue new money, if necessary, to rediscount that note for the banker at the lowest possible rate, probably less than 3 per cent and possibly not more than 2.

This rate of interest will be one existing for the bankers alone. The business man who started the transaction will be absolutely excluded by the law from participation in that rate. He will be excluded because the law not only declares that the reserve banks, to which the government will issue all the currency they ask for, shall not discount for any one but bankers, but to make certain that the reserve banks will not serve the public, the law gives both the ownership and the control of these reserve banks to the bankers.

Bankers Favored the Plan.

To the fundamental purposes of this bill no banker in the country offered the slightest objection. Bankers, as a rule, are sane men and quick to appreciate whatever is to their advantage.

But the bill as it passed the House was so crudely framed, its provisions displayed such ignorance of business conditions and immediate necessities, that the bankers honestly feared that in putting over the general scheme to create a bankers' paradise in the United States the framers of the law would actually wreck the system before they could get it started.

So the bankers came to Washington, not to protest against the general scheme of creating a monopoly of credit for the benefit of the bankers and putting the government behind the bankers instead of behind the people, as the President would like the public to believe, but to protest against so bungling a measure as would compel them to withdraw a great deal of money from business and turn it over to the treasury in advance of any use that could be made of it.

As a result of the protests of the bankers more than 300 changes in the House Banking Bill were made by the Senate. Every one of these changes was asked for by the bankers. When they had been made the bankers had only one other request to make, and that was that they obtain control of the Federal reserve board in addition to the control and ownership of the reserve banks.

That was denied them in the law, but has been granted them by the President in his selection of men representing the banking interests to constitute the board of control.

As legislation for the public this law was a marvel of stupidity and ignorance of public needs. As a legislation to create special privilege for the bankers, greater special privilege than was ever conferred by the law upon any class in this country before, it was a monstrous outrage upon the people.

Efforts to Improve Bill Were Beaten.

While the law was being considered, strong efforts were made to improve it for the benefit of the public. It was proposed to give the public ownership of the reserve banks, and to give individual business men the same discounting and other privileges that were accorded by the law to the bankers. Every effort of this kind was sternly fought by the President himself, and the bill was passed by the votes of the President's supporters combined with the Republican representatives of the great financial combinations.

Had the President told the full truth about the banking law in Philadelphia yesterday, it would hardly have "matched" with his talk about patriotism and service for the general good and principles of truth and right and independence and liberty.

The banking law which he held up for commendation was a surrender of the freedom of credit in the United States to the banking combinations, a surrender from the effects of which the country may never be able to recover. It was a surrender compared with which all other surrenders by this administration become insignificant.

* * * * * *

The foregoing was published on July 6, 1914, after President Wilson had made one of his sanctimonious addresses there. In substance, the editorial of the *North American* is what I have said about the new Currency Law

from the time it came out of the Congressional Committee-room.

* * * * * *

SAFE INVESTMENTS NETTING 5 TO 6 PER CENT

We offer, subject to prior sale, $50,000 First Mortgage Bonds of the CATHOLIC BISHOP OF CHICAGO In denominations of $500. Maturities March 1, 1916, to March 1, 1924; netting 5 per cent interest, payable semi-annually.

$30,000 First Mortgage Bonds of the CATHOLIC BISHOP OF ST. JOSEPH, MO. In denominations of $500. Maturities March 1, 1916, to March 1, 1924; netting 5 1-2 per cent interest, payable semi-annually.

$5,000 First Mortgage Bonds of the CATHOLIC BISHOP OF ROCKFORD In denominations of $500. Maturities March 15, 1918, netting 5 per cent interest, payable semi-annually.

All of the above bonds are secured by first mortgages on Catholic Church property valued in each instance at twice the amount of the total loan at least. In addition the bonds are the obligation of the different dioceses, which makes them exceptionally safe and reliable.

Nearly all of the Roman Catholic magazines are carrying advertisements similar to the above. The Bishop holds the title, issues the bonds, gets the money—and there you are!

* * * * * *

The following letters explain themselves, and it gives me pleasure to reproduce them:

(1.)

July 6, 1914.

T. E. Watson.

Sir: The accusation in your Magazine, "that the Jews who owe their modern liberty to the Protestants, are combined with the Roman church, to which they owe such enormous misfortunes, seems to me neither just or fair. As a member of the race I know the inner feelings of my people as any man, though he may be my superior in learning and knowledge. If the Protestants would know the lesson of his past history by heart as the Jew does, our country would not face the perils of today. It seems that you failed to see Mr. Miller's editorials in the "Warheit," published in New York, "The Everlasting Enemy." Be sure Mr. Editor, that you will find the American Jew in the ranks of patriots fighting for free speech, free press and for the little red school house. The only issue we differ on is, that you insist in reading the Bible in the schools and we, knowing the cosmopoliton mixture of the school children, think that the school should be for education only, and only in public schools. Anybody that cares for his children to be taught the Bible, the home or the church is the right place. Very respectfully yours,

O.

(2.)

New Orleans, July 7th, 1914.

Thos. E. Watson.

Dear Sir: In looking over your Magazine of July I came across the enclosed clipping and would ask you if you can explain, why in your way of thinking the Jews are working with the Roman church.

I am a Jew and would like to know in what way I or others of our religion are combining with the church.

I believe that if you take the subscribers of the Menace and the men on the firing line, who get the subscriptions and sort them out you will find 60 per cent to be Jews, and as for the Jews who are pouring into the States from Roman or Greek Catholic countries, there is not one among them that does not hate the sight of a priest or a Catholic church, for that is what is drummed into their heads from the time that they can understand.

The trouble with the Jew that comes over here is, that he is so glad that they do not persecute him any more that he in time softens and lets it go at that, but there are few that will help or combine with those churches because it is hard for them to forget.

Some of your remarks about the Jews that you stick in once in a while would lead one to believe that you are somewhat of a Jew hater like the Catholics, but I don't think so.

Therefore would ask you to please write a few lines when you have the space to spare and explain to me and the rest of the Jewish readers of your Magazine how in your way of thinking the Jews are combined with the Roman church.

Trusting that you will answer soon through your Watson's Magazine.

Respectfully,

DAVID FISHER.

* * * * * *

I am not in the least a "Jew hater." Who has written more fervently in praise of all the good that has come to us from the Children of Israel?

In science, art, law, literature, drama, statesmanship, music, poetry, patriotism and racial pride, the Jew has no admirer more appreciative than the Editor of this Magazine.

But I detest the Hebrew *theory of Money*, which has transformed a beneficial medium of universal exchange, into a juggernaut-car of remorseless and world-wide oppression.

I also detest the baleful alliance of the Jew and the Roman Catholic *in the control of our sweatshops, our liquor saloons, and our metropolitan newspapers.*

Let the two Israelites who wrote me those letters give us some light in *that* direction, if they can.

I very much fear that there exists "a working-arrangement" between the wealthier Hebrews and the Roman hierarchy, on the lines indicated. If I am wrong, set me right.

* * * * * *

In a recent issue of the Macon, Georgia, *News*, the following card appeared: we publish it in full because it is our rule to give the other side fair play:

(Advertisement.)

KNIGHTS OF COLUMBUS BRAND ALLEGED OATH AS ABSOLUTELY FALSE.

Whereas it has come to the knowledge of the Macon council number 925 Knights of Columbus, that a certain copy of what is termed "The Fourth Degree Oath of the Knights of Columbus," is being circulated in our midst.

And whereas, said alleged oath is false as to every word and sentence.

And whereas, the publishers of said literature are actuated by mercenary motives, though shamelessly basing theirc actions upon the loftiest ideals.

And whereas, said publication tends to create a sentiment which is un-Christian, undemocratic and unprogressive.

Be it resolved, That each and every member of Macon council number 925, Knights of Columbus, in meeting assembled this July 13, 1914, does most emphatically protest against the circulated abomination purported to be the Fourth Degree Oath of the Knights of Columbus, and does condemn, reject and repudiate the same in its entirety, together with the principles which it implies and contains.

Be it further resolved, That we appeal to our fellow citizens with whom we are in daily contact of business, and in frequent civic and social intercourse, to judge whether our characters and reputations are such as to justify these scurrulous attacks and misrepresentations.

Be it further resolved, That apart from personal and fraternal considerations, we look upon the peace of the community, calculated to mislead the ignorant and to stir up religious prejudice in our midst.

Be it further resolved, That these resolutions be given the widest range of publicity, in order that all fair minded persons may have an opportunity of knowing the truth. As to those whose prejudice against our order are so pronounced that no evidence can convince them, and whose mentality is impaired by bigotry and ignorance, we rise supreme in Christian forbearance and will endeavor to bear the calumnies which are heaped upon us by those who through ulterior motives are so unchristian as to attain their ends by lies and blasphemy.

I hereby certify that the foregoing is a true copy of resolutions unanimously adopted by Macon Council Knights of Columbus in meeting, on July 13, 1914.

AUGUSTIN DALY,

Grand Knight, Macon Council No. 925 Knights of Columbus. adv.

Mr. Augustin Daly is the geneltman who was heavily defeated in his race for re-election to the judgeship of the Macon City Court.

Had Mr. Daly been a resident of Washington City, President Joe Pat Tumulty might have had him appointed as the associate of the colored brother, Bob Terrell, whose appointment to the City Judgeship went through the U. S. Senate so smoothly.

But in Macon, Georgia, there were

reasons why the non-papist were tired of popish insolence and outrage.

Sometimes it is the individual case that causes a general change. Thus the old Roman soldier whose creditor sold him into slavery on account of a small debt, showed the scars of his wounds, told the story of his services to his country, aroused universal sympathy, and caused the repeal of a cruel law.

Now in Macon, Georgia, attention has been called by *The Jeffersonian* to a couple of instances of recent and intolerable wrongdoing on the part of the papists.

The one was a case where a Methodist wife, the mother of a daughter in her teens, *was compelled by an arrogant Roman Catholic priest to submit to a re-marriage at his hands.*

Under the laws of Georgia, this good Christian woman had been legally married for fifteen years.

But under the canon law of popery, she was not married at all, her husband having been reared in the popish faith.

Therefore, the Roman priest, *defying our law*, and brutally insulting the lawful wife of a dying Catholic, compelled her to virtually confess that she was a concubine, and her daughter a bastard.

The other case is that of the Hotel Dempsey. Because a new Manager did not promptly accede to the demand of certain Roman Catholic ladies for the use of the ball-room, and because it was said that he "did not like the Roman Catholics," a boycott on the hotel was threatened by the Catholics, if the Manager was not discharged.

To the shame of American pluck and manhood be it said, the President of the hotel company licked the log, and dismissed a faithful employee.

In order that you may see for yourself that the Hotel Dempsey had no fault to find with the employee, I quote the letter in which *his enforced resignation* was accepted:

HOTEL DEMPSEY
Macon, Georgia.

January the 14th, 1914.

Mr. W. E. Reed,
Macon, Georgia.

Dear Sir: I beg to acknowledge receipt of your resignation handed me today, and the same is accepted with the greatest of regrets.

I feel compelled to state to you that during all of your dealings as Manager of Hotel Dempsey I have found every act of yours very efficient and deserving of commendation.

I would like to have you feel that in us you have a true and good friend, and I shall ask that if at any time you can use our and my own recommendations in your business you will not hesitate to call upon us.

Regretting that you will leave us and wishing to you the extreme of prosperity, I am, Sincerely yours,

President of Hotel Dempsey Co.,
(Signed) N. M. BLOCK.

When Mr. Reed went away from Macon, and sought a similar position in Atlanta, he was met *by the Romanist boycott.* Telegrams and letters had evidently gone on ahead of him.

When you stop to think that the President of the Hotel Dempsey demanded Mr. Reed's resignation, *to avoid a threatened Roman Catholic boycott*, and at the same time testified in writing that every act of Mr. Reed had been "efficient and deserving of commendation," what are your conclusions in reference to Roman Catholic secret societies which can blast a man's prospects in life, throw him out of employment, and pursue him to other cities, in the effort to reduce him to abject surrender, or starvation?

In the face of rancorous and un-Christian and lawless proceedings like the two cases cited, the Macon Knights of Columbus have the impudence to "appeal to our fellow citizens with

whom we are in daily contact of business, &c."

What was the conduct of these slandered Knights of Columbus when that insolent Romish priest was inflicting such a lawless outrage against that Methodist wife?

They appeal to their fellow citizens with whom they are in daily contact, and whom they meet in "frequent civic and social intercourse."

They *do*, do they?

Yes; they have been made to feel that a fight is a game that two can play at; and having been whipped to a frazzle, *they whine!*

Did they whine in Jacksonville, Florida, when the brutal Ben Burbridge slapped the Methodist preacher's face, in public, because the parson had expressed his views on popery in his pulpit?

Did they whine, when Mayor Van Swearingen refused their demand that he silence a Protestant street preacher?

Or did they insult the Mayor of their town, by refusing to invite him to a Reception which they managed in honor of little Tom Marshall, our small-headed Vice-President?

Did they whine in Denver, Colorado, when they mobbed the Pierce hotel where the Protestant preacher, Rev. Otis L. Spurgeon was stopping, seized upon his person, dragged him out into the streets, forcibly carried him 24 miles in an automobile, beat him brutally until he was bruised and bloody from head to heels, and left him to die like a dog in a ditch?

These whipped Macon Knights of Columbus appeal to their fellow citizens, do they?

They meet us in daily civic and social intercourse, do they?

Yes they do: and the men who at night kidnap our daughters and sandbag our sons, often do the same thing.

If we could read the intended crime in the criminal's face, when we meet him in civic and social life, the victims would be fewer.

Now let me say, once for all, and with defiant, flat-footed firmness—

These Roman Catholics must moderate their insolence and their persecutions, or there will be hell to pay in this country.

WE DO NOT INTEND TO STAND FOR MUCH MORE POPISH VIOLENCE AND LAWLESSNESS.

I am the publisher of that pamphlet which these Macon traitors denounce.

Not one word of it will be taken back.

The 4th degree men of this treasonous popish organization do swear to substantially that oath.

Again and again, the Knights have offered to show the ritual to Protestant ministers. Again and again, they have broken their word.

The Augusta Knights headed by Victor J. Dorr, promised in the *Chronicle* to show the secret oath to Reverends DuBose, Jones and Cree.

But they flew the track when they were challenged to keep their pledge.

The Jacksonville Knights headed by P. J. D. Marmoyeux, made a similar public promise, and then backed out from keeping it.

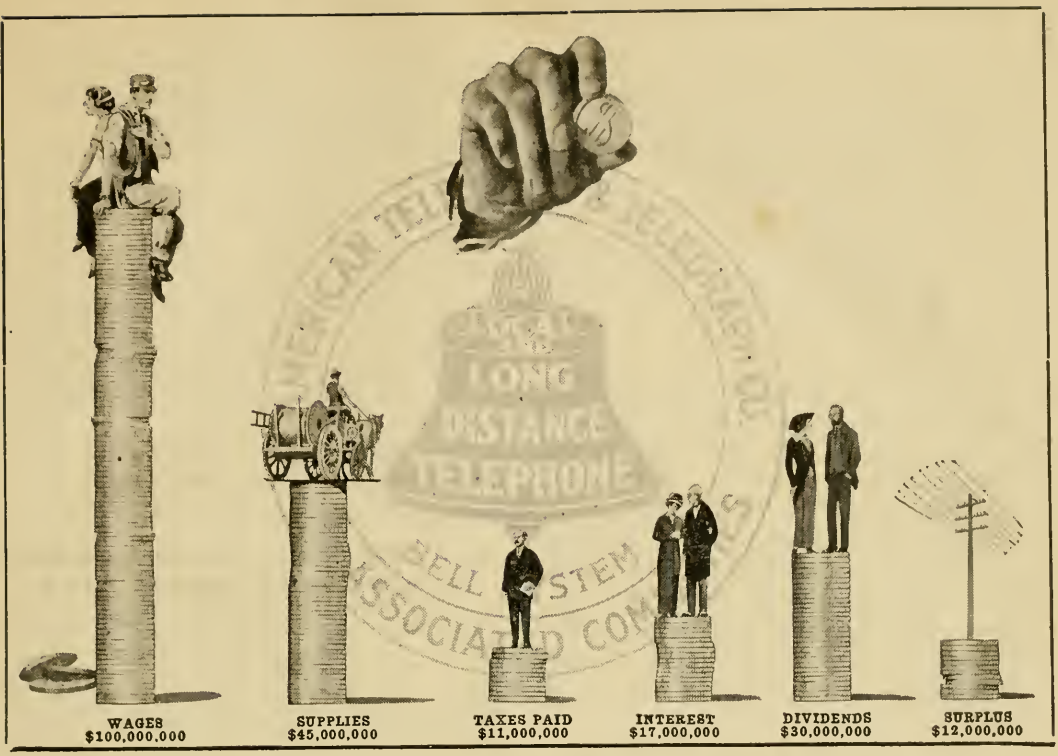
Therefore, the bluff of the Macon Knights, headed by Daly, sounds monotonous and stale.

WHY DON'T THEY PUBLISH THAT FOURTH DEGREE OATH.

Once again, let me say that I have not questioned any man's right to worship God, according to his own creed.

On no man's religion have I made war.

But when the Roman Catholic priests arrogate to themselves the right to put the laws of the Italian pope *above our American laws;* and to destroy an American's business and happiness by a diabolical boycott, then



How the Bell System Spends its Money

Every subscriber's telephone represents an actual investment averaging $153, and the gross average revenue is $41.75. The total revenue is distributed as follows:

Employes—$100,000,000

Nearly half the total—$100,000,000—paid in wages to more than one hundred thousand employes engaged in giving to the public the best and the cheapest telephone service in the world.

For Supplies—$45,000,000

Paid to merchants, supply dealers and others for materials and apparatus, and for rent, light, heat, traveling, etc.

Tax Collector—$11,000,000

Taxes of more than $11,000,000 are paid to the Federal, state and local authorities. The people derive the benefit in better highways, schools and the like.

Bondholders—$17,000,000

Paid in interest to thousands of men and women, savings banks, insurance companies and other institutions owning bonds and notes.

Stockholders—$30,000,000

70,000 stockholders, about half of whom are women, receive $30,000,000.

(These payments to stockholders and bondholders who have put their savings into the telephone business represent 6.05% on the investment.)

Surplus—$12,000,000

This is invested in telephone plant and equipment, to furnish and keep telephone service always up to the Bell standard.

AMERICAN TELEPHONE AND TELEGRAPH COMPANY

AND ASSOCIATED COMPANIES

One Policy *One System* *Universal Service*

I *am* up in arms against this traitorous attempt to rule our people with foreign laws.

It outrages every feeling of true manhood to have these bachelor priests, the sworn servants of the foreign Italian hierarchy, *refer to our lawful wives as kept women, and to our legitimate children as bastards.*

WE ARE NOT GOING TO SUBMIT TO IT!

We are as willing to tolerate the Roman Catholic religion, as our magnanimous forefathers were, *but we will tolerate it ONLY so long as it claims and acts LIKE A RELIGION.*

The very moment it shows signs of becoming a murderous Inquisition, and a foreign encroachment upon our laws, liberties and institutions—that moment the fight for civil and religious *independence and liberty* will start again.

We are not going to be ruled in our marriage laws, or otherwise, from Rome; and the sensible priests had better realize it. *The sooner, the better.*

As to these Knights of Columbus, I again say that if there were not something in their secret ritual that *they are afraid to show, THEY WOULD SHOW IT.*

If their secret designs were contemplating the event of actual warfare against their "fellow citizens" whom they frequently meet "in civic and social intercourse," they would not be spending such huge sums of money on military equipment and military tactics.

Who are those swords and guns to be used on?

What need has any Christian church with soldiers and soldierly preparations, *in its religious work?*

Let the Knights of Columbus answer these questions, and show us their secret ritual!

Otherwise, they remain branded as a treasonous secret military order, bound to a foreign potentate by an abominable oath, and ready to make war upon their "fellow citizens" whenever it suits the Italian pope.

Archbishop Quigley of Chicago has said so.

The great Romanist paper, *The Tablet*, has said so.

Only a few days ago, the present pope ordered all Roman Catholic priests and teachers to *again* universally teach the orthodox popish doctrine of Saint Thomas Aquinas, namely—

It is lawful for papists to kill all those accursed people who refuse to join the Roman Catholic church.

BUSINESS OPPORTUNITY

FREE FOR SIX MONTHS—My special offer to introduce my magazine "INVESTING FOR PROFIT." It is worth $10 a copy to anyone who has been getting poorer while the rich, richer. It demonstrates the REAL earning power of money, and shows how anyone, no matter how poor, CAN acquire riches. INVESTING FOR PROFIT is the only progressive financial journal published. It shows how $100 grows to $2,200. Write NOW and I'll send it six months free. H. L. BARBER, 458, 20 W. Jackson Blvd., Chicago.

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"The Roman Catholic Hierarchy and Its Menace to America,"
By an ex-Catholic.
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